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The Living Church

VOL. XLV.

MILWAUKEE, WISCONSIN.—AUGUST 26, 1911.

NO. 17

416 LAFAYETTE ST., NEW YORK



Entered as Second Class Mail Matter at the Postoffice in Milwaukee.



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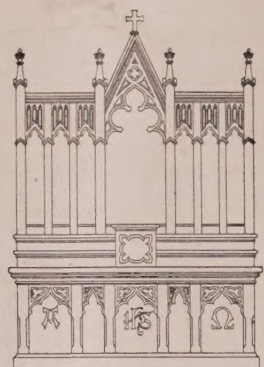
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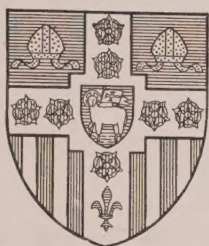
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of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,
Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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THE DOCTOR OF GRACE.

FOR ST. AUGUSTINE, B. C. D. (AUGUST 28TH).

Thou hast made us for thyself, O God: and our hearts are restless till they rest in thee.—St. Augustine, *Confessions*, i., 1.

AFTER the great Apostles there is no figure more illustrious than St. Augustine, Bishop of Hippo, "the Doctor of Grace," as he was called by the Schoolmen. The materials for a reconstruction of his life are voluminous. His own works, practically all authentic and extant, were prolific and deal with every phase of theology and religious life, and it is impossible to overestimate his influence upon subsequent Christian opinion and practice. Catholics and Protestants alike appeal to him as the greatest of the Fathers.

St. Augustine was born at Tagaste, a small city near Hippo-Regius ("the King's Port") in Latin Africa in the year 354, the son of Patricius, one of the pagan *curiales* of the city, and Monica, a devout and saintly Christian mother, the prime factor in the conversion of both her husband and her son. He was brought up as a Christian, but in early life displayed little interest in his religion. He was sent to Carthage as a boy to be trained for the African bar, and though he achieved a signal success both as a rhetorician and a philosopher, the hot blood of youth unrestrained by any firm religious conviction or moral ideal led him astray, and for many years he lived the licentious life so characteristic of the paganism of his day. The reading of Cicero's *Hortentius* had interested him in the study of philosophy, and this, coupled with his nominal Christianity, led him to adopt the Manichean heresy, a conglomeration of Persian vaporings and Christian tenets, involving a doctrine of moral irresponsibility, which justified the laxity and license of his personal life. He returned to Tagaste as a teacher of rhetoric in 382, an enthusiastic Manichean. His immorality and his heretical opinions were a source of distress to Monica, who never ceased to pray earnestly for his conversion.

In 383 he secured a professorship of rhetoric at Milan, where he came under the influence of St. Ambrose, the great Bishop of that city. Here the process, already begun, of his disillusion with the Manichean doctrines was completed; he became disgusted with his moral irregularities, and in 386 he was definitely converted to the Catholic faith, and was baptized the following year. For three years he dwelt in a villa at Cassiciacum with his mother and a few friends, and led an ideal life of study and reflection upon the Catholic theology, to which he desired to link the philosophical system of Plato. Upon his mother's death, he returned to Africa, was ordained to the priesthood, and five years later was elevated to the episcopate, and held the see of Hippo until his death in 430.

As Bishop he was tirelessly engaged in combating the heresies of the age. It is impossible to do more than allude to the marvellous genius with which he expounded Christian dogma. He died in 430 contending against the Arian heresy, and amidst the shocks that accompanied the Vandal invasion of North Africa.

To the Christian soul he is best known by his *Confessions*, "the tenderest scroll that love and recollection ever wrote," and by the opening words of that confession which perhaps most adequately characterize his spiritual experience, "Thou hast made us for Thyself, O God; and our hearts are restless till they rest in Thee." And that after all is an universal experience, by none more vividly illustrated than the saint of Hippo. The lust of the flesh, the lust of the eyes, and the pride of life—we know their power to attract, to fascinate, to allure; but they leave us with restless hearts; for the world passeth away, and the lust thereof. "Yea," as cried St. Augustine, "our eyes are riveted upon vanity though they be riveted on things beautiful, save, O God, they are riveted upon Thee." L. G.

A SPECIAL SESSION OF THE HOUSE OF BISHOPS.

THE call for a special session of the House of Bishops, which has been issued by the Presiding Bishop, indicates several necessary steps in the forward work of the Church. That Missionary Bishops should be promptly chosen for the districts of Kyoto, Wuhu, and South Dakota goes without saying. We shall hope and trust that the choice to be made for each of these posts will be well made.

Beyond that, we do not feel that affirmative answers to the two other problems submitted to the special session ought to be given. With respect to a racial missionary district for Indians, we believe that the decisive vote in the last General Convention against a constitutional amendment to provide for racial jurisdictions should be respected as the adverse judgment of the Church upon this policy. It was carefully considered and overwhelmingly rejected. Moreover, if an amendment to the constitution were necessary in order to provide for racial jurisdictions in 1910, it certainly cannot be constitutional for the House of Bishops, acting by itself, to do in 1911 by simple resolution that which the constitutional amendment was designed to make it lawful to do. Both because it would seem constitutionally estopped from doing so, and also because the adverse judgment of the Church upon the policy has been recorded, we cannot look to the House of Bishops to take affirmative action on that question.

The question of establishing a missionary district in Central America, the last question submitted in the call, is not subject to the same objection, but in our judgment is rightly subject to another. Presumably provision for the Canal Zone would be the chief reason for such an episcopate. But in our judgment such supervision might better be committed to an archdeacon in priest's orders, as it is at present, with an annual commission to some American Bishop to visit the territory for the sake of performing episcopal functions.

The climate of the Canal Zone is such that a white man in residence could hardly give efficient service beyond a very few years. The appointment of an archdeacon could easily be vacated when the climate should begin to tell upon him; it might be in one year, it might be in five, or possibly—not probably—a few more. There would be nothing to prevent the return of the priest to the States before his health had been broken, and a new appointment could be made.

But a Bishop thus appointed would feel it necessary to remain until he could absolutely hold out no longer, and that would probably be only a short term of years. Broken down, he would then return, a permanent invalid, to the States; and after a long interval, another Bishop would be consecrated to enter anew upon a like brief episcopate and long period of invalidism. In course of time we should gather a very respectable number of retired Bishops who had been broken down by remaining too long at a very difficult post.

If this were the best way to do the work, neither its dangers nor its human wastefulness should stand in its way. For many years consecration to the see of Rome meant almost immediate martyrdom, yet the Church had no thought of abandoning her see. But in this case the succession of martyrdoms would not be for the best interests of the work. Short tenures of office in the Canal Zone would keep vigorous men at the work and would in no way endanger their health unreasonably. Priests can do the missionary and pastoral work quite as well as Bishops, and can be changed frequently and without leaving long and disastrous intervals between incumbencies. Annual episcopal visitations, by different Bishops, would amply supplement that work. The work would be better done and with no unnecessary sacrifice of life or health.

As for the Indian work, especially in South Dakota, it may, indeed, be well to separate it from white work, though at a time when the United States government has just abandoned the system of treating the Indian as a ward of the government and making him over into a citizen, there would seem less reason for it than there was a generation ago. The Indian is being assimilated into the American people, and, unlike the Negro, will be assimilated, more and more. Holding lands in severalty, he will very quickly cease to be segregated from other citizens territorially.

Yet there may be good reason for the appointment of a Bishop for the Indian work of South Dakota, the only state (except perhaps Minnesota) in which that work is sufficiently large to justify it, even though the need for the separation will probably pass away with the present or the next generation. In

our judgment, the way to provide for it is by amendment of the Suffragan canon to admit of the appointment of a Suffragan to a Missionary Bishop. A Suffragan Bishop under the Missionary Bishop of South Dakota, or jointly under the Bishops of South and North Dakota, could probably do very efficient work among the Indians; but a racial Bishop serving with co-equal jurisdiction in the same territory with the Missionary Bishops of these districts would render friction almost inevitable. We cannot think that such a solution of the difficulty would be feasible at all, altogether apart from the constitutional and other difficulties that we have already suggested. And since it is difficult, if not impossible, to choose for the missionary district of South Dakota a Bishop who can do equally efficient work among white people and Indians also, we should recommend the amendment of the Suffragan canon so as to permit of the choice of a Suffragan for Indian work under the Bishop of that district. This, obviously, could not be consummated without the action of General Convention. In the meantime, a Bishop of South Dakota being elected and consecrated, he would have the opportunity of studying the subject and his recommendations to the General Convention of 1913 would be of great weight.

An alternative possibility would be the carving of the Indian sections of the Dakotas into a distinct territorial district, and election of a Missionary Bishop for it. The sections, however, would not be contiguous, and with the discontinuance by the government of the reservation system, the Indians will less and less remain by themselves. Nor could work among Indians of the Dakotas and Minnesota be easily grouped under a single Bishop, since the Indians of the two states are of different tribes, with different customs and different languages. Still less easily could work among Indians in other parts of the country be grouped with this.

We shall hope, then, that the legislative action of the House of Bishops at its approaching session will be limited to the filling of vacancies in the missionary episcopate actually existing.

A STATEMENT just issued by the Joint Commission to arrange for a World Conference on Faith and Order, which is summarized on another page, amply demonstrates that the commission is thoroughly entitled to that confidence which, we are convinced, is accorded it by all Churchmen. What has been done has been done tactfully and cautiously, and a surprising degree of coöperation has been shown by the American Protestant communions. If the same cannot be said of the Catholic communions, it is yet true that friendly sympathy has been expressed and some reason given for hoping that these also will coöperate, although, since neither the Roman nor the Eastern bodies in this country are self-governing, it is obviously impossible for quick answers to be given. Certainly the work of our own commission is to be commended, and though little is said in this report to indicate how much time and effort have been expended in the work, the favorable responses that are chronicled can only be the result of a great deal of both. So quietly have its members worked that few have realized how much and how effective work was being done.

We have pleasure in saying that in September we shall publish a series of papers by the Rev. Francis J. Hall, D.D., a distinguished member of the commission, on the general subject to which he, with his fellow-members, has devoted so great an amount of thought. It is obvious that all Churchmen must work together to accomplish the end for which the joint commission was appointed; and this they will do with vigor when they learn how truly statesmanlike their commission is acquitting itself.

TO read a letter from the Bishop of Salisbury on one page of this issue and a notice of his death on another, cannot fail to be a shock to many readers, particularly those who came into contact with the Bishop during his American tour last year. His illness had been noted in our London Letter, but there had been no reason to anticipate this fatal ending.

He was a type of ecclesiastic such as we do not have in this country and to which we probably do not do full justice. A man who lived among books rather than among men, his services to the Church and so to humanity were bound to be intellectual rather than pastoral. He could never be,

in the usual sense, "popular"; indeed he seemed almost a child outside purely intellectual fields. One naturally assumes that such characteristics fit a man rather for university life than for the episcopate, and on many sides of a Bishop's life Dr. Wordsworth's career cannot fail to have been deficient. But as a scholar he was a giant; and as a scholar he will be remembered.

The delivery and publication of his Hale Lectures on *The National Church of Sweden* were, in some respects, the most important acts in his scholarly work, and they were those which concluded his life. His thoughtful book is his last message to the Christian world, and his view one that must always be reckoned with.

God grant him rest eternal and vouchsafe His light upon him!

A DISPLAYED article on the front page of the *Boston Post* criticising the clerical critics of the projected Astor marriage purports to have been written by "the Rt. Rev. Brandram B. Ussher of Dedham, a retired Bishop of the Protestant Episcopal Church."

This gentleman, according to *Who's Who in America*, is a retired Bishop of the *Reformed Episcopal Church*. If his moral code, or that of the religious body to which he belongs, is such that he deems it improper for denunciations to be made of a marriage that, should it be performed, would be contrary to the law of God and in defiance of the law of the state in which the parties reside, it is, of course, none of our affair; but we feel that the *Boston Post* is culpably negligent in describing him as a Bishop of the Protestant Episcopal Church. Daily papers do not need to make such mistakes if reasonable caution be required from members of their news staff.

It is a healthy indication of public sentiment that the Astor incident has created a widespread demand for uniform divorce laws. Illogically enough, state comity has proceeded to the extreme of denying comity. If comity requires the recognition by every state of all marriages legally performed in another, why not also the recognition by each state of the conditions of a divorce pronounced in another state? A man divorced in one state, with the requirement that he shall not re-marry, ought certainly not to be legally marriageable in another state.

ANSWERS TO CORRESPONDENTS.

PERPLEXED.—The whole question of Sunday observance is well treated in *Sunday*, a volume of the "Oxford Library of Practical Theology," by the Rev. W. B. Trevelyan (Longmans, \$1.50), and as it would be impossible to do justice to your questions in this department, we refer you to that book. The observance of Sunday rests solely upon the authority of the Catholic (not the Roman) Church, and it is not strange that those who repudiate that authority should find no logical ground for the observance of the day.

PERPLEXED.—It is impossible to give a general direction as to "the safest place to put the alms-basin between the presentation at the altar and its passing into the custody of the accounting warden"; but we suggest that in parishes where there are servers or acolytes, *two* (never one) should be commissioned to remove it from the credence and deliver it into the hands of the accounting warden. Never let it become an object of temptation to any boy server, by being in his sole custody.

BE READY to take the lowest place, without inwardly praising yourself for doing so.—*Keble*.

TWO GREAT ENGLISH CHURCHMEN AT REST

Sketches of Dean Gregory and the Late Bishop of Oxford

PROTEST AGAINST HERETICAL PROFESSOR OF DIVINITY

The Living Church News Bureau
London, August 8, 1911

DR. ROBERT GREGORY, late Dean of St. Paul's, has now finished his earthly life, having attained the great age of 92 years. His decease took place at the Deanery House in St. Paul's churchyard, which by arrangement he had still occupied since his retirement from office on May 1st, early on Wednesday morning of last week. Thus has passed away from our midst a great Churchman, a great Cathedral reformer, and a great Church educationalist.

He was born in Nottingham in 1819, and under the influence of the Catholic Oxford Movement turned, when a young man, from commerce to the priesthood. He graduated from Corpus Christi College, Oxford, in 1843, and in the same year was ordained to deacon's orders. After holding in succession several assistant curacies, he began in 1853 his long and eminently successful career in the ecclesiastical life of London, and his connection with Church affairs at large, as incumbent of St. Mary's-the-Less, Lambeth, where he remained for twenty years; and the valuable record of his experience there as a parish priest appeared in his book on *Difficulties and Organization of a Poor Metropolitan Parish*. In 1868 Dr. Gregory began his especially notable life work as an ecclesiastic, being appointed one of the four Canons Residentiary of St. Paul's. Dean Wellesley of Windsor, in a conversation at the time with Bishop Samuel Wilberforce about the appointment, said that Mr. Disraeli, then Prime Minister, "rode the Protestant horse" to gain the boroughs, and then when he thought he had gone so far as to endanger the counties, turned round and appointed Gregory.

In 1868 St. Paul's, then under Dean Mansel, was still entirely unreformed, and had reached the nadir of its condition as a place of worship. Everything was slovenly as it could be and done in a most perfunctory manner. At the time of Dr. Liddon's appointment to a canonry in St. Paul's, in 1870, Canon Gregory asked him to provide a good form of service for his installation as Canon, for nothing, he said, could have been worse than his own installation: "The gas was turned out, the congregation dismissed after Evensong; and then the Residentiary (Archdeacon Hale), by the light of what looked like a farthing dip, said one or two prayers and put me into my seat, and all was over." Canon Gregory had, with Dean Mansel, effected a few reforms, but it was not until he had Canon Liddon and the new Dean, Dr. Church, 1871, as colleagues in the Chapter, that he was able to take the initiative in the difficult work of setting St. Paul's in order, "as the great English Cathedral before the eyes of the country," in the words of Dean Church. A striking event in the history of his tenure of office as Canon was the splendid stand that he took, in coöperation with Canon Liddon, against the operation of the Purchas Judgment (deciding that the Eastward Position was illegal) in respect of their existing practice at the Cathedral. They both offered themselves to the Bishop (Dr. Jackson) for him to proceed against them, before doing so against any of the parochial clergy. He also, with Canon Liddon, defeated the proposal before the Chapter to provide the Bishop with a cope in St. Paul's. The Privy Council, in the Purchas Judgment, declared that a Bishop should wear a cope in his own Cathedral church. These two Canons opposed the proposal, on the ground that such action would have appeared to recognize the authority of the Privy Council in matters ecclesiastical.

Canon Gregory was from the beginning preëminently the business



THE LATE DEAN GREGORY.

member and the financier of the Chapter. But he was not merely a man of great ability in practical affairs. He was, in his prime, such a masterful force in Canterbury Convocation that he was called the Cleon of the Lower House. In 1890 came Dr. Gregory's most fitting promotion to the Deanery of St. Paul's, in succession to Dr. Church. His tenure of office as Dean was perhaps chiefly signalized by the carrying out of the singularly bold and rich scheme of mosaic ornamentation at the east end of the Cathedral, designed and executed by Sir William Richmond.

The late dean's funeral took place in St. Paul's on Saturday morning, and the interment was made in the crypt. Grant, O Lord, refreshment, light, and peace to his soul!

In the afternoon of the same day of Dr. Gregory's decease the Bishop of Oxford also passed away at a nursing home in London, after an operation. The Archbishop of Canterbury, who was his close friend, administered the Blessed Sacrament to him early in the day. His brother, the Bishop Suffragan of Stepney, was among those of his relatives who were with him at the last. He was to have started on the following day with the Archdeacon of Oxford for Simplon.

The late Bishop of Oxford (Dr. Francis Paget) was one of the four sons of the celebrated Sir James Paget, sergeant-surgeon to Queen Victoria, and was born in London in 1851. He passed from Shrewsbury Grammar School to Christ Church, Oxford, where he had been elected to a junior studentship, and graduated with a "first" in *Lit. Hum.* in 1873. He was then for ten years a senior student of the college. He received priest's orders in 1877, and became examining chaplain to the Bishop of Ely (Dr. Woodford) in the following year. In 1885 he was appointed to succeed Dr. Edward King, then the new Bishop of Lincoln, in the chair of Pastoral Theology in the University of Oxford. The new professor lacked, however, as must be generally admitted, the most essential qualification for the occupancy of the chair, and suffered seriously in comparison with Dr. King. As the writer of the Bishop's obituary article in the *Times* truly says, he was a much better scholar than his saintly predecessor, but it cannot be claimed for him that his personality was equally magnetic and attractive to young students. "At times he showed a certain coldness and even stiffness of manner to those who had not reached an intimacy with him, and, though certainly it was only manner, it stood in the way of his influence as a teacher." It was while he was professor that he became one of the band of contributors to *Lux Mundi*. In 1892 Canon Paget was made Dean of Christ Church, but he seems to have proved a more able administrator than a popular head. Then, in 1901, came his further promotion to the see of Oxford for, like so many of his contemporaries occupying places of exalted dignity and of power in the Church, Dr. Paget may be said to have been "born with a silver spoon in his mouth." It must be dispassionately admitted, I think, that his episcopate was, on the whole, more memorable for failure than for success. In the close and even eager way in which he identified himself with the proceedings and recommendations of the Royal Commission, of which he was a member, a commission in reality to put down Catholic worship and Catholic practices in the English Church, the Bishop necessarily compromised his official position in the episcopate; while his rigid attitude on Reservation in his own diocese was deplorable for a Catholic Bishop. And it is also impossible here to forget a most regrettable incident in the Bishop's personal history—in his depreciatory contribution, and so offensively patronizing in its tone, to the *Life of Canon Liddon*.

Among Dr. Paget's scholarly publications was an edition of Hooker's great work. May Francis, Bishop, rest in peace!

A memorial, signed by thirteen priests of the diocese of Norwich, has recently been addressed to the Archbishop of Canterbury and to the Bishops of Norwich, Oxford (since deceased), Gloucester, and Winchester concerning the flagrantly heretical teaching of a book recently published, entitled *Miracles in the New Testament*, by the Rev. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalene's College, Oxford; and copies for perusal have also been forwarded to all the diocesan Bishops of the Province of Canterbury. It is now intensely gratifying to be able to record further that the Bishop of Winchester, as visitor of Magdalen, has officially informed the president that, in view of the teaching of this book, he cannot continue the license to exercise the cure of souls, which, under the by-laws of the college, the Rev. J. M. Thompson, Dean of Divinity, applied for and held. J. G. HALL.

WE HAVE too easily satisfied ourselves that God's commandments cannot be in earnest kept, and that no one ever did keep them; and so we have dreamed we were taking up the cross, though we still reserved to ourselves some one darling evil passion or habit, unmortified and uncured.—*Keble*.

DEATH OF THE BISHOP OF SALISBURY.

MANY American Churchmen will learn with a shock of the death of the Bishop of Salisbury, Dr. John Wordsworth, which occurred on Wednesday, August 16th. The Bishop, it will be remembered, came to this country last fall for the purpose of delivering the Bishop Hale lectures on *The National Church of Sweden*, at the Western Theological Seminary, and also preached the opening sermon at General Convention.

Bishop Wordsworth, who was born in Harrow, September 21, 1843, was a member of the distinguished family which has given a number of Bishops to the Church, and was, above all things, a scholar. His list of writings is quite voluminous, beginning as far back as 1869 when his first volume was published on *Keble College and the Present University Crisis*, and closing with his Hale Lectures, already mentioned, that were published during the present year. He was the Bampton lecturer in 1881, taking for his subject *The One Religion, Truth, Holiness, and Peace, Desired by the Nations and Revealed by Jesus Christ*. Several of his works are written in Latin, including a letter on the subject of Anglican Orders addressed to the Archbishop of Utrecht, and a work on the Anglican position is written in French. He was an expert in matters pertaining to the text of the Bible and in liturgical matters; while of late years his interest in the work of bringing closer relations with the Church of Sweden led him to study the Swedish language, of which he obtained a remarkable knowledge in a very short time. On his visit to Sweden, as a member of the commission of the Lambeth Conference, he was not only able to converse very intelligently in that language, but also to add materially to his store of knowledge by researches in the Swedish libraries. It has been said of him that his sole interest in a man depended upon the intellectual value at which he appraised him.

On his visit to the United States last year he not only fulfilled the functions already mentioned, but also preached in New York and Boston, visited the University of the South, of which he gained a high impression, and, in company with the Bishop of Marquette, visited some of the Swedish-American theological institutions.

He has been Bishop of Salisbury since 1885.

SPECIAL SESSION OF THE HOUSE OF BISHOPS IS CALLED

THE House of Bishops will hold a special session at the Church Missions House, New York, on October 26th, for the purpose of filling vacancies in Missionary Bishoprics and for consideration of the creation of a new missionary district for the Indians and another in Central America.

The following call has been sent out by the Presiding Bishop:

"The Presiding Bishop has called a meeting of the House of Bishops, to convene in the Church Missions House, New York City, October 26, 1911.

"(a) To elect a Bishop for the vacant missionary district of Kyoto.

"(b) To elect a Bishop for the vacant missionary district of Wuhu.

"(c) To elect a Bishop for the missionary district of South Dakota, if a vacancy be then existent.

"(d) To consider and act upon the question of establishing a missionary district for Indians, and of electing a Bishop therefor.

"(e) Perhaps to consider and act upon the question of establishing a missionary district in Central America, and of electing a Bishop therefor.

"DANIEL S. TUTTLE, Presiding Bishop.

"Wequetonsing, Mich., August 16, 1911."

PENITENT SUBMISSION in sincerity must characterize the heart that worships God. So "thy will be done" is an important part of the lesson of our Lord, in worship. Go into a factory full of spindles and wheels and all intricate machinery. All are connected with some great driving wheel, and when the band is connected all the wheels begin to revolve and all the spindles play their music. Now imagine every wheel and spindle with a will and purpose of its own. Keep the bands off and let every spindle dance to its own tune, what product would you get from your factory? Sin has put the world out of gear with God. You and I, just so far as we want our own way, are out of harmony with Him. Nothing can make our life right or our worship acceptable but a coming into oneness of will with Him (Psalm 66: 18; I. St. John 3: 4).—DR. LYMAN ABBOTT.

THE WORLD CONFERENCE ON FAITH AND ORDER.

THE Joint Commission appointed by General Convention to arrange for a World Conference on Faith and Order has issued a statement embodying a report of its own committee on Plan and Scope, afterward adopted by the commission, in which its work is outlined and the measure of its acceptance thus far by other religious bodies is set forth. The commission declares concerning the World Conference which it seeks to have summoned by the common action of all organized Christian bodies:

"1. The Conference is for the definite purpose of considering those things in which we differ, in the hope that a better understanding of divergent views of Faith and Order will result in a deepened desire for reunion and in official action on the part of the separated Communions themselves. It is the business of the Conference, not to take such official action, but to inspire it and to prepare the way for it.

"2. All Christian Communions are to be asked "to unite with us in arranging for and conducting" the Conference. We, ourselves, are to take only preliminary action, and at the earliest moment possible are to act in association with others. Formal association for joint action can be effected only after sufficient number of commissions shall have been appointed, and sufficient opportunity to appoint such commissions shall have been afforded to all Communions, both Catholic and Protestant.

"3. The Conference will have no power to commit any participating Communion upon any point."

There is next a concise statement of conferences and interviews with official and unofficial bodies and representatives of the Christian world. At substantially the same time as the appointment of our commission, other commissions on phases of Christian unity were appointed by Congregationalists and by Disciples of Christ. The matter has been sympathetically treated by a number of official bodies. Cardinal Gibbons, on behalf of the Roman communion, has "expressed friendly interest." Archbishop Platon, of the Russian mission, has "expressed great interest in Church Unity, and said that whenever the Commission should communicate formally with him with regard to the proposed Conference, he would give the communication cordial approval, and would coöperate in transmitting it to the Holy Governing Synod in Russia."

Commissions have been appointed (up to July 25th) to co-operate with our own as follows:

By the College of Bishops of the Methodist Episcopal Church, South.

By the Convention of the Southern Baptist Church.

By the Provincial Elders' Conference of the Northern Province of the Moravian Church in America.

By the Reformed Church in the United States.

By the Presbyterian Church in the United States of America.

By the Board of Bishops of the Methodist Episcopal Church, North. (*A Committee of Inquiry.*)

By the Evangelical Lutheran Church of the United States.

By the Presbyterian Church in the United States.

By the United Presbyterian Church of North America.

By the Reformed Presbyterian Church of North America.

By the Northern Baptist Convention.

By the Conference of Free Baptists.

By the Reformed Church in America.

By the Reformed Presbyterian Church in North America.

By the Nippon Sei Kokwai of Japan. (*Official notice not yet received.*)

The published resolutions of our commission include the expression of its determination to—

"undertake no formal business except to engage the coöperation of 'all Christian Communions which confess our Lord Jesus Christ as God and Saviour, in arranging for and conducting' a World Conference on questions of Faith and Order, and to act for this Church in relation to such Conference"; that "special efforts be directed to obtain the coöperation of representative bodies of the principal Communions, both Catholic and Protestant, before undertaking the formal work of arranging for and conducting the proposed Conference"; providing for "informal conferences and other interchanges of views between members of different Christian Communions"; providing for two class of publications, "official and unofficial," and that no official publication shall be issued "which will have the effect of answering beforehand any question which is to be considered by the proposed World Conference"; providing for bringing the matter officially before Archbishops, Metropolitans, and Bishops of the Anglican Communion," of the Roman Catholic Church, the Holy Orthodox Eastern Churches, the Old Catholic Churches, and the "Protestant Communions." The Rev. Dr. F. J. Hall was commissioned to prepare a bibliography, to be published "as an unofficial document."

Copies of the report may be had free on application to the secretary, Mr. Robert H. Gardiner, Gardiner, Maine.

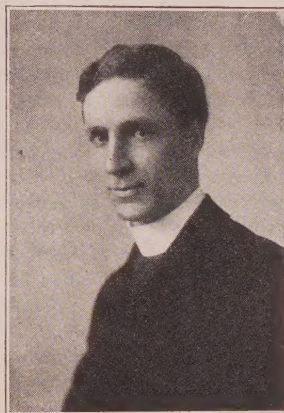
WORK OF BUTLER HOUSE, CHICAGO

Rev. A. W. Kierulff Has Been Placed in Charge

SUMMER NEWS OF THE MID-WESTERN METROPOLIS

The Living Church News Bureau
Chicago, August 22, 1911

THE Rev. A. W. Kierulff has accepted the office of assistant at St. Peter's Church and director of Butler House. Mr. Kierulff comes to St. Peter's and Butler House well qualified to take up the work as a center for Christian social service.



REV. A. W. KIERULFF.

Having had experience in Calvary Church, New York City, and, as an educator in the Kearney Military Academy, Mr. Kierulff was with Bishop Rowe in Alaska and later acted as chaplain to Bishop Whitehead of Pittsburgh at the Pan-Anglican Congress in London.

The Butler House is a gift to St. Peter's Church from Mrs. Butler in memory of her husband. It is dedicated to the service of health and happiness, of friendliness and fellowship, of helpfulness and hope. It will try to carry on just such a work, using as partial means thereto its gymnasium, swimming pool, bowling alleys, billiard rooms, writing and reading rooms, and

auditorium. Already a programme is under way for the winter, including lectures, musicales, stereopticon and moving pictures, tournaments, and indoor sports. Mr. Kierulff has secured the coöperation and won the admiration of many men and women in making the Butler House a working force and power to St. Peter's and the district.

The Ven. Frank B. Wentworth has been the special preacher at St. Paul's Church during the month of August.

SUMMER NEWS FROM PHILADELPHIA

Series of Windows Planned for Church of St. Luke and Epiphany

DEATH OF REV. WILLIAM ELY, D.D., AND OF OTHERS

The Living Church News Bureau
Philadelphia, August 22, 1911

THE Church of St. Luke and the Epiphany (the Rev. David M. Steele, rector) is planning to improve the interior of the church building by placing ten stained-glass windows, each containing the figure of one of the apostles, in the north and south walls of the church above the galleries. The figure of St. Luke on the rear wall of the chancel will be in mosaic, completing the number of the apostles, with the exception of Judas. One window, showing St. Paul holding a sword, is already in place. Mr. Steele hopes to have individual members of the congregation pay for the cost of the windows, which, in the aggregate, will amount to about \$3,000. During the past few years the congregation has spent \$15,000 in renovating and rearranging the interior of the church.

The Rev. William Ely, D.D., entered into rest at his home, 144 Schoolhouse Lane, Germantown, on Friday, August 11th. Dr. Ely

Death of Rev. Dr. Ely

was 80 years of age and his death was due to the infirmities of advanced age. He was in charge of Christ Church, Brighton, Pa., for ten years, after which he became rector of Calvary Church, Rockdale, Pa. He was forced to retire from active Church duties owing to failing eyesight. He was appointed examining chaplain by the late Bishop Whitaker and held that position until a year ago. The funeral was from the Church of St. James the Less, Falls of Schuylkill, on Monday, August 14th.

Sister Mary Raphael, who will always be remembered as the able head of All Saints' School, Germantown, entered into rest on

And of a Sister

Friday, August 19th, at Ventnor, N. J., at the home of her faithful friend and nurse, Miss Josephine Pinkfield. For several years the sister has been a confirmed invalid. The Rev. J. W. Williams of All Saints', Chelsea, N. J., administered the rite of unction. A requiem was celebrated on Monday following, in St. James-the-Less, Philadelphia, at which a number of the clergy who had known the sister were present. The interment was in the churchyard of the same church.

[Continued on Page 570.]

Roman Legends of the Apostles St. Paul and St. Peter

BY VIKTOR RYDBERG.

Translated from the Swedish by Josef Fredbarj.

III.—THE ASCENSION OF SIMON THE SORCERER.

AT last the expected day arrived. The Senate and Courts had suspended their sittings; booths and workshops were closed; the camp of the Pretorian Guard at the Porta Nomentana was deserted, and the few sentinels who were left there complained of being kept on duty instead of being allowed to see the day's spectacle. All gymnastic and martial exercises on the Field of Mars were suspended; even the densely populated district of Mount Aventine was as quiet as the fashionable quarter of Suburra; for all who had health and strength had hastened to the scene of the promised ascension of Simon, the man of wisdom.

The Roman Forum, the Via Sacra, and even the doorways of the temples and basilicas in the locality, were crowded with compact masses of people. Towers, pinnacles, roofs, coigns of vantage and windows facing the Esquiline Mount, were all closely packed with spectators, looking like swarms of bees at rest. On the decorated balconies of the imperial buildings on the Palatine, the aristocratic matrons of Rome, richly dressed, were to be seen engaged in animated conversation about their idol, Simon, and impatiently waiting for the critical moment when he would manifest the supreme evidence of his power.

High up on the Capitol with its stately temples, overlooking the swarming throng, was seen Caesar with his court, and on either side of the richly adorned imperial throne were marble chairs for the consuls, senators, and knights.

At the feet of the Emperor and Empress sat Helen, clad like the goddess of victory. In anticipation of Simon's triumphant ascent and return to earth, a golden wreath was in readiness which Helen was to receive from Nero, to crown the hero of the day.

The priests of all the temples assembled in white festal robes, and upon the steps were ranged garlanded spectators surrounding the beasts for sacrifice, each animal being bound with a sacred girdle.

The omens of the day had all been auspicious, except one; and even to that they tried to give a favorable interpretation. Some rumors had been whispered respecting an altar that stood near the shrine of Jupiter Capitolinus. In the morning incense had been offered there, and the smoke which ascended thickly had developed into a cloud which still remained like a black spot in an otherwise clear sky.

This altar had its own story, which the priests and monks in the Church of St. Mary of the Ara Coeli still relate. The Roman Senate had desired to deify the Emperor Augustus, to raise temples and to establish a priesthood in his honor. Augustus, who could bear prosperity and greatness without arrogance, hesitated to accept such a distinction, and sought the advice of the Tiburtian Sibyl. She came, fixed her dim eyes on the Emperor, and after muttering a few words, left him. These very words were whispered at the same moment by the spirit of inspiration to the poet Virgil, whilst he was writing his Fourth Bucolic at Naples. Their purport was that from heaven, and not from earth, the God of the new order of things should come. No sooner had the Sibyl departed than the Emperor Augustus beheld the heavens open, and the Holy Mary with the Infant Saviour in her arms, descending through shining clouds to the earth.

Augustus declined the name of a god, and on the spot where he had seen the vision, caused an altar to be erected, which was called *Ara Coeli*, the Altar of Heaven.

On the very summit of the Capitol, the supposed site of the Temple of Jupiter Capitolinus, there now towers aloft the remarkable Church of St. Mary of the Ara Coeli, built of stones and columns from ancient temples. One of its chapels contains an ancient altar, dating probably from the fourth century, on the front of which this legend is represented in high relief.

* * * * *

Peter, Paul, and Martialis, according to arrangement, met at the appointed time in the Roman Forum, near the Temple of the Dioscuri. They did not choose a very good position, for the side wall of the Julian Basilica obstructed the view in the direction of the Capitol; but, the people avoiding the place on

that account, there was nothing to disturb them when they knelt in prayer.

The previous day the Apostles had interviewed Simon and earnestly exhorted him to refrain from his blasphemous intention. Simon had received them in the same manner as a senator received his slaves. He listened to them impatiently, upbraided them for turning away the hearts of the people from him, the true prophet, and threatened them with the Emperor's wrath, if again they dared to appear before him to utter a word to his disadvantage.

* * * * *

Simon lingers. The people begin to show signs of impatience. Jokes are made by the good-tempered, who attribute the delay to the fact that Jupiter's eagle, which is to carry the new Ganymede to the skies, has refused to work; or that the coachbuilder has not finished the carriage, having burst the cloudlet in bending it to form the wheel tires.

But hark! The murmur and jokes cease. A hum goes through the crowd, "There! There!" and the silence that ensues gives evidence of strained expectation.

The Apostles conclude that at last the expected sorcerer is in sight. In fact Simon Magus has appeared up there on the Capitol. As if further to defy the laws of gravitation, he comes dressed in a mantle falling in heavy folds, embroidered in gold and silver, and spangled with Oriental pearls. It gleams with all the colors of the rainbow, and its long train is held up on one side by the servants of Isis, and on the other by the priests of Mithras, easily recognizable by their Phrygian caps and long beards.

Simon stalks up to the Emperor's throne, and kneels down before him. In a loud voice he declares that the miracle he is now going to perform, is not to magnify his own virtue or glory, or to provide a spectacle for either Emperor, Senate, or people, but to save Rome from the false prophets, the Christians, who have vowed the ruin of the city and the Empire. It is against them he desires to bear witness.

At a signal from Nero he rises, kisses the hand of the Empress and that of Helen, bows to senators and knights, and then walks solemnly with stately steps and stations himself on the very edge of the Capitoline rock where the precipice overhangs the Forum.

The hum which greeted him, has ceased. There he stands, proudly looking out over the Forum rich in memories of the past; over the Esquiline and Palatine hills; over that countless crowd, the people of Rome, the masters of the world, all prepared, at the first sign of his miraculous power, to prostrate themselves in the dust before him. He is looking forward to the day when all these temples will raise their columns round his statue, and incense will burn in his honor on every altar. At the thought his eyes flash with the fire of vanity, and his bosom heaves with pride. Standing up there with a fillet of gold round his head, his breast half-naked, and a caduceus in his hand, he looks both in nature and stature like Æsculapius, the benevolent son of Jupiter. He seems to be growing to a superhuman height, so that the Capitoline rock only forms a pedestal for his huge frame.

However, it is time to begin. Simon mutters a magic formula and takes a final step towards the edge of the precipice. He puts out his right foot as though he is feeling for a firm footing in the air.

The Emperor rises eagerly from his throne, and the people are silent in breathless suspense. Again the hum of a hundred thousand voices rises towards the sky.

Peter and Paul cannot see what is the cause of the popular excitement; but single voices are soon heard among the crowd, crying, "He has left the rock! He soars!"

Simon was now poised in mid-air, on a level with the edge of the precipice, and arranged round him his shining mantle, in the folds of which a slight breeze was playing.

The Emperor himself could not repress a cry of amazement, and senators and knights started up from their seats to behold the miracle. The aged Seneca discussed with animated gestures the probable cause of the phenomenon with certain Greek philosophers who had been invited to the festival; whilst an Hellenic artist, setting all explanations aside, produced his

stilus and with a few quick strokes drew a sketch of Simon's attitude, so that he might subsequently have an idea for the production of a plastic figure floating in space.

Peter and Paul fell on their knees, and folded their hands in prayer, whilst Martialis and other Christians stood round them in a protecting circle.

After Simon had carefully arranged his mantle, he gave a signal, and from the roof of the Temple of Jupiter the music of flutes, trumpets, cymbals, and kettle-drums was heard. The sounds of music immediately afterwards reëchoed from the top of the Palatine and in succession from the other hills of Rome, the Esquiline, Coeli, Viminalis, Quirinalis, Janiculum, and remote Vaticanus. The air of Rome vibrated with waves of melody, as Simon rose slowly and solemnly like the rising moon, towards the upper regions.

It was as though invisible hands were carrying him, whilst he looked down smilingly at the people. The sun shone on his golden fillet and the waving train of his mantle: the wind spread out his long locks of hair: and as he soared, the atmosphere became more transparent, thus enabling the people to gaze for a longer time on his Olympian countenance.

And the people cried, "This is the power of a god, not of a man!"

Some time passed, and Simon went farther and farther out of sight, till at last he only appeared like a speck in the sky. Nero, who had hitherto been absorbed in gazing, turned to Helen and said in jest, "Supposing the prophet forgot his promise to Cæsar and remained in Olympus! Yet, as the choice lies between Hebe and thee, I feel sure he will return to earth."

* * * * *

At first Simon was well pleased with his journey. The mantle he wore was of the kind usually described in legends: such a one as Faust would have liked, on the evening when, with Wagner, he made his memorable tour, and dreamt that he was soaring in the glow of eternal sunset.

The mantle itself had certainly no supporting power, but it was upheld by twelve strong aerial spirits, whom Simon's magic formula had summoned for the service. Reposing in it as in the softest litter, the sorcerer enjoyed his journey with ineffable delight. The seven hills of Rome lay far below his feet, with their temples bathed in sunshine. The winding waters of the Tiber glittered like melting gold, and towards Ostia looked like a stream of lava discharging itself into the sea. As the horizon extended, the green plains of Latium appeared contracted, and the stretch of sea, dotted with sailing craft, grew wider: the mountains of Sardinia rose higher and higher, while on the other hand, the Apennines with their cloud-wrapt slopes and snowy peaks sank lower and lower.

Simon was charmed with the sight, and intoxicated with the thought that this world would belong to him: that temples would be erected in his honor and pæans resound to his name. When he had mounted so high that the sounds from the hills of Rome no longer reached his ear, a still more beautiful music greeted him. Was it the harmony of the spheres? Nay; but the god of the air had sent a thousand little spirits to hover invisibly round the great magician and play their Æolian harps, whilst they sang in caressing tones: "All this belongs to thee, for thou hast fallen down and worshipped our master."—And their subdued harmony filled the vault of heaven, resounding like gentle echoes from the glaciers of the Alps and the primeval forests of Germania, from the deserts of Africa and the mountains of Libya.

* * * * *

But alas! this joy was not to last long. It was gradually disturbed by a disagreeable discovery. Simon noticed that he did not repose in his mantle so comfortably as before. Sybarite as he was, it would have put him out of humor, if he had been on solid ground, to have the cushions of his couch ill arranged. So much the more had he now reason to feel vexed and uneasy. The mantle was either stretched too tight, or it flapped loosely round him, and sometimes it seemed as if the hands that supported it had not a firm grip. Simon vented his indignation on the twelve ministering spirits, and charged them to perform their work better. They replied murmuring that they were doing their duty with all diligence, but that at that height the air was rarefied and mixed with fumes from other heavenly bodies. After a time Simon noticed that the speed slackened, and he angrily asked the demons whether they feared the proximity of heaven, threatening to imprison them for a thousand years in his finger ring, if they did not exert their inexhaustible

strength. The ministering spirits answered in plaintive chorus that they felt something strange in their arms, fingers, and claws, such as they had never before experienced, and that from the earth they had heard two voices which made them tremble. They said that two men were kneeling in the Forum, and perhaps the voices were theirs.

Simon was afraid and thought of Paul and Peter. Eager as he had before been to soar to Olympus, he was now just as anxious to reach the earth again, before the strength of the demons failed them.

It was, however, a hazardous descent. First one and then another of the ministering spirits let go his hold; and the flaps of the mantle beat round the sorcerer's limbs like loose sails in a storm. Grasping with both hands the upper edge of the mantle, and shutting his eyes to the horrid abyss below, he pronounced with trembling lips the mightiest magic formulas that a mortal can articulate without being burnt to ashes, and in the intervals threatened the demons with the severest punishments.

But the demons complained of feeling exhausted more than ever. When their hands grew tired, they seized the mantle with their teeth, or tried to hold it between their cloven hoofs. Without doubt they did their best; and who can do more?

They were still so high up, that Simon could not hear the trumpets, kettle-drums, and cymbals that sounded from the hills of Rome. He was in a desperate situation.

Then there came through the air on whizzing wings that ancient dragon, the adversary of Michael. "Have courage!" he cried to Simon, and scourged with furious blows the ministering spirits to thoroughly warm their limbs and make their numbed hands supple.

At last Simon, who had shut his eyes, heard the kettle-drums and cymbals; and a few seconds later he became conscious of the hum of hundreds of thousands of human voices like the noise of a distant waterfall.

"One moment more, and I shall be safe! One moment more, and I shall stand before Cæsar, and convey to him the greeting of the Olympian gods! One moment more, and I shall have triumphed!"

Thus he thought. But just at the critical moment, Peter and Paul forced their way through the crowd in the Forum, and cried with voices that were heard far and wide: "Lord! Lord! show that his arts are vain, that these people be not led astray; and let the false prophet survive his fall, that he may acknowledge his defeat."

No sooner had the Apostles uttered this prayer, than the demons let go their hold of the magic mantle, and furious, stupefied, and full of malice, flew headlong in all directions.

Simon, who was then only a few fathoms from the ground, came tumbling down before Nero's throne, and lay there with broken legs, unconscious and bleeding.

At the very moment Simon fell, Helen disappeared. Only her diadem was found on the spot where she had been sitting. But it was said that a little snake was seen to wriggle up the shoulders of Nero, coil itself round his crown and hide itself in the curls of his hair!

The outlines of this legend, the Ascension of Simon the Sorcerer, are already met with in the writings of Hegesippus, a Christian author of the second century, who further relates that after his fall, Simon was taken to the town of Aricia in the Alban Mountains, where he died.¹

The Ascension of Simon Magus has always been a favorite subject in ecclesiastical art. The Capitol and Forum with their rich architecture: Nero and the splendor of his imperial suite: the weird beauty of Helen: the Apostles praying in the midst of the crowded market place—all enticing subjects for the brush of an artist, though difficult to represent with gravity, as of course the principal group must consist of the sorcerer tumbling headlong, and the fleeing spirits duly decked out with horns and tails.

One of these paintings may be seen in the Geographical Gallery at the Vatican, and another, by *Vanni*, over the altar of Peter and Paul in the Cathedral of St. Peter. In the beautiful Church of Maria degli Angeli, which was originally a

¹ In Sweden during the Middle Ages the legend was widely known; and in 1652 the remembrance of it was revived, at least amongst a few, by means of a pamphlet, the title of which, communicated to the author by a literary friend of his, ran thus: "Simon Magus, That is, A short and horrid Tragedy, Concerning the aforesaid Simon's fearful departure and end; when, pretending to ascend to heaven, he was smashed to pieces by a dreadful fall. Simply set forth and composed by Petro Laurbechio, Gymnasii Lincopensis alumno."

hall in the Baths of Diocletian, but was transformed into a Christian church by Michael Angelo, there are two paintings on the same subject. One of them is a copy from the original at St. Peter's in which cathedral the same legend is also represented in marble.

Near the Triumphal Arch of Titus, which stands between the Basilica of Maxentius and Hadrian's Temple of Venus, there is the little Church of Francesca Romana. Among its relics is a stone, built into a wall and protected by an iron grating, on which are shown the impressions made by the knees of Peter and Paul as they prayed, whilst Simon was being borne by demons through the air.

To increase the credibility of the legend there is an inscription in Italian over the stone, which, by the way, only refers to Peter; but a learned priest of the place assured the author that one mark on the stone without doubt originated from St. Paul's knees, basing this opinion on the *Liber Pontificalis* and Gregory of Tours.

THE LORD'S SONG IN A STRANGE LAND.

BY THE VEN. W. W. STEEL,
Archdeacon of Havana, Cuba.

FAR away down on the southernmost end of the Island of Cuba is a great sugar plantation. It lies between the mountains and the sea. On the north are the "Ojo del Toro," "The Eye of the Bull," and "The Ugly, or Hobgoblin Range," "El Grupo de Macaca," rising to an altitude of about fifteen hundred feet. On the south the deep blue waters, crystal clear, of the Caribbean sea softly swelling, wash the silver sands of the shore.

There is a village with a population of about 2,000 men, women, and children; a very few Americans, with tawny Cubans and jet-black Jamaicans.

The center of everything is the mill, with its massive machinery, humming low by day and by night, all the days of the week, until the end of the *zafra* or sugar crop. It is encircled by clouds of steam; enormous *carretones* or two-wheeled carts, drawn by two or three teams of oxen, bring the cane cut in equal lengths to the mill. The driver walks beside the teams, goad in hand, as in the days of Elijah. From time to time he calls the beasts by their respective poetical names, *Grano d'Oro*, "Grain of Gold," *Mariposa*, "Butterfly," *Ojo del Dia*, "Daisy," or *Pajarrito*, "Birdie."

High above everything is the watch tower, with its solitary sentinel, on the lookout for fires, incendiary or accidental, which are the nightmare of a sugar plantation.

Scattered about on the slopes of the hill are the white houses, with their red roofs, and everywhere is a glory of flowers: coleus, hibisci, cacti, dark red bouganvillas, and crotons, the great foliage trees, ten and fifteen feet in height, with their many-colored leaves. The air is heavy with the fragrance of orange blossoms. As far as the eye can reach, stretch the golden green fields of the cane, with their bluish silken tassels.

It is one of the most isolated places in all Cuba, for there is neither railroad, nor telegraph, and only an occasional boat.

Of religion there was no outward sign. Neither priest nor preacher had ever held a service in this neglected spot. It looked as if the Church had ignored it, or had not known it.

Now to this most beautiful but non-religious place had come numbers of black men with their families from Jamaica, just across the summer sea, to labor in the fields and in the mill. Their hearts were very heavy as they thought of their former homes on that island, and their priests, and the churches in which they had been accustomed to "sing the Lord's song." Here they were in a foreign land, and amongst many who could not sympathize with them. The Sundays were just like other days, for the mills had to grind, and grind on to the end. How could they "sing the Lord's song in this strange land"?

However, they thought they would try; and one began, as he walked to and from his work; another at the door of his cottage; others in the shade of the trees, or on the verandas. Though sad, their voices were soft and most melodious, as they sang the words of the familiar chants—*Venite* and *Te Deum*, *Magnificat* and *Nunc Dimittis*—or of the dear hymns, "Sun of my soul," "Lead, Kindly Light," "Oft in danger, oft in woe," and "Far from my heavenly home."

It was one of the wonderful tropical winter nights; the green and gold parrots high up under the great fronds of the royal palms were chattering out their noisy "good nights"; the vari-colored chameleons were darting hither and thither

catching flies among the foliage; in and out amid the trees of the jungle, myriads upon myriads of enormous fireflies were moving, weaving in a wondrous tracery of phosphorescent light most intricate designs of marvellous beauty, while the deep hum of the busy mill was accompanied by the "R-r-rum, R-r-rum, R-rum" of the tree toads, descending from their hiding places of the day, for their evening meal.

From the porches of the houses, and the shade of the trees, and even the veranda of the superintendent, a sweet harmony is rising; it is that of "the Lord's song in a strange land."

The wealthy owner of the plantation has come down from "God's country," for his usual winter visit and rest. He hears the song, and it arouses a thought in his kindly heart. At the end of one of the hymns he approaches the group of singers at the far end of the veranda, and he inquires:

"Would you like to have a church of your own here?"

"Indeed we would, boss!" is the reply, and their eager eyes light up with delight.

"Then you shall have one, and your own minister, too," is his next word.

And so the church was built, and a commodious rectory also; and it was not a cheap little chapel, but one as beautiful and well appointed as you will find anywhere, and with ample accommodations for all the future needs of the congregation. A priest was appointed, a white American familiar with both English and Spanish, a man well tried and apt, and who had already spent many years in Church work in Cuba.

Far away out to sea, the incoming mariner sees, first, the tall chimneys and buildings of the mill, and then, next, clear and distinct, with its snowy walls, this church. After the mill, it is the chief object in the village. Its hardware is all of brass, and the sexton who is in constant attendance keeps it burnished until it rivals the sun in brightness. In its walls there are no stained glass windows picturing the saints of mediaeval times, but through them, on every side, are seen the glories of the handiwork of God in ever varying scenes: waters of the sea, catching the rosy tints of the rising sun and reflecting them upon altar and cross, at the early celebration; the drifting clouds; the mountains, green or purple, rosy or golden, as they are touched by the rays of the setting sun.

And so the church was built, and here "the Lord's song" is sung amid these beautiful surroundings, and what was to Jamaican and American "a strange land," has come to have this, the best of all *home touches*, while to the wondering Cuban are being revealed the glories of this branch of the holy Catholic Church.

SUMMER NEWS FROM PHILADELPHIA.

[Continued from Page 567.]

Trinity Church, Collingdale, has suffered a sad loss in the death of Mr. Francis Michael Lorrilliere, a loyal Churchman and one of the founders of Trinity mission. The funeral

Death of Francis M. Lorrilliere was from Trinity church on Monday, August 14th. The Rev. Augustus W. Shick said the burial office and also the committal at the grave and the Rev. John G. Hatton was celebrant at the requiem. Before moving to Collingdale, Mr. Lorrilliere served on the vestries of three Philadelphia parishes: Trinity, Southwark, St. Timothy's, Roxboro', and Calvary. He leaves two daughters, one of whom is a Sister of the Holy Nativity at Fond du Lac, Wis., and a son, Frank L. Lorrilliere.

The Rev. Dr. Herman L. Duhring of the City Mission staff has returned from a trip to Bermuda.

ON THE PLAINS.

Dispirited I trod a pathway bare,
One slow monotony of level way.
No mountain height rose luminous in air,
No rill came down in iridescent spray;
Dusty and hot shone the unshadowed day.

Yet none of this annoyed a dweller there,
A patient ploughman, furrow scarce begun.
"I like the place," said he, "and find it fair!
Our crops reward us for the tilling done
Where we can see the shining of the sun."

Likewise, oh soul, heed not thy toiling-place!
Dream of thy harvest! By each contrite one
The Lord Himself abides. Oh, wondrous grace!
His presence glorifies thy labor done,
One everlasting shining of the sun.

CAROLINE D. SWAN.

The Church and the People

How may we Attain a Greater Degree of Efficiency in Reaching and Helping People With the Ministrations of Our Church?

BY THE REV. CHARLES E. SHAW

THE above question is not inspired by discouragement, but by laudable aspiration. It does not imply or remotely suggest a lack of faith in ourselves, in the institution to which we are attached, in the cause we represent or in the power from which we derive our strength.

The form of the question does not signify that we are not relatively successful. We are.

Judged by the standard of numerical growth we are surpassed by but a few, if any. But our growth has not been spasmodic: not by leaps and bounds. True, permanent, and healthy growth seldom is. Forced and artificially ripened fruit is apt to be insipid and quick to decay.

The growth of this Church has been steady and continuous, like the on-sweeping current of a mighty river, rather than the more powerful but constantly rising and receding of the ocean's tide.

Some Christian bodies are gaining rapidly from the influx of immigration, as for example, the Romanists from Southern Europe and Ireland; and the Lutherans from Germany and Scandinavia; but with the exception of a few English immigrants, our gains are almost exclusively from the American people.

Then we are not only more nearly holding our own children in the Church than any other body, with the possible exception of the Romanists, but more people, without solicitation, are coming to us from other communions.

It would seem that many are beginning to feel that the quarrels and misunderstandings of three centuries ago were foolish; and though the alienation has been long and sore, the returning tide has at length set in; and if we be wise the movement will accelerate as the years roll on.

Then our success is no less marked in material fabric. The increase in churches, rectories, parish buildings, hospitals, schools, cathedrals, endowments, and other accessories for saving men from sin and making the unfortunate whole, comfortable and happy is altogether encouraging.

Again, the increasing missionary spirit, the success of the apportionment for raising funds for the extension of the Church in home and foreign lands are auspicious signs.

It is true that we are suffering from a dearth of candidates for the ministry, but in this we are no worse off than other Christian bodies which demand a cultured ministry.

But after all is said it must be confessed that as yet we have only touched the hem of the Saviour's garment; and whilst virtue has flown out from Him to His Church, we have not as yet lain mighty hands of faith upon Him. He might yet rebuke us in the word spoken to other privileged disciples: "Hitherto ye have asked nothing in my name; ask largely that your joy may be full."

With the faith I have in the Church I am often led to wonder why more persons do not flow into it; why with all the resources at our command we cannot take the world for Christ.

To begin with, what are our resources? What assets have we with which to command success, and to commend ourselves to the favorable consideration of persons of different belief and of no belief?

Well! we have the prestige of great antiquity. We have historic continuity. We have a Church organized upon the primitive model with three orders of ministers. We have Bishops for government and successful leadership; presbyters for pastoral oversight of local congregations; deacons to assist the presbyters and to provide for the poor; laymen to provide for the temporalities and to lend their experience in local, diocesan and general councils of the Church; in short a government which respects and obeys the higher powers and yet is thoroughly democratic.

Added to this we have a book of worship and devotion, the substance of which savors of the piety and wisdom of saints and martyrs of every period of the Church's existence. The rites and ceremonies of this book are intelligible, spiritual, scriptural, reverent, dignified, and decorous—neither too elaborate for a commercial age and people, nor too condensed to

minister to soberness and helpfulness in worship. It is, as an American poet has characterized it, "a prose poem," one calculated to lift the mind and heart to loftiest spiritual heights.

We have also a history of warfare for the truth in doctrine and worship, and a lineage of saintly character, for which we need never blush.

We are not perfect, but what lack we yet?

With all the equipment, of which we are so justly proud, at our command we wonder why thousands are not reached and helped where we count but units.

Look at our Church Almanacs and you will see that in a vast number of places where we minister our Church is but a feeble mission. You will also discover, by following the history of the Church in our own and in the surrounding territory, that whilst certain churches have become stronger, and certain missions have become parishes, yet there are a number of populous communities which have had the services of the Church for a generation or more, and which yet remain feeble missions, supported largely by the diocese or by the general Church. And the question is most timely: If our Church commends itself so highly to those who are within it, why does it not also commend itself more largely to others?

And the conclusion is enforced, by process of elimination, that if the fault is not in the doctrine, not in the government, not in the worship of the Church, it must be looked for in some of its inferior mechanism or else in those whose office it is to put the machinery in successful operation.

And now I shall charge myself with the duty of pointing out the defects in the application of our system, as I see them, modestly realizing and confessing that the writer comes under the same condemnation as his brethren—that, as in our preaching, we must often present an unattained ideal for ourselves, while we are endeavoring to point others to a better way.

1. I would say that we may be more successful by a more profound conviction of the truths we preach and for which our Church stands. "I believe, therefore have I spoken," must be one of the cardinal principles of our ministry. I think it is Ruskin who says, "Some men believe, others only believe that they believe." Faith in the minister of Christ must amount to positive conviction. It must be the certitude of the one who wrote: "We speak that we do know, and testify that we have seen." This was what gave the Church its first great impulse. The disciples went forth from Pentecost so swayed by the power of the truth that no missionary society was required to commission and send them forth to preach the gospel—they went because their enthusiasm would not permit them to remain.

And I want to call your attention to the fact that this Church is not tolerant of any private interpretation of the word of God or of the historic creeds. It is true that we have never had a babel of voices concerning the teaching of Holy Writ, as have certain Protestant bodies, and have never been in danger of being rent asunder upon this rock; but in certain quarters an ominous sound has been heard; and the time has come when this great conservative Church must declare in no uncertain sound, that there shall be no compromise in any attack upon the fundamental truths of the gospel; that any clergyman, deacon, priest or Bishop, who cannot deliver himself *ex animo* upon the doctrine of the incarnation and the historic creeds, must be given to know that he has no part or place among us.

We are living in an age tolerant of many errors; but we must cause the knowledge to go forth in every community that wherever an Episcopal Church stands, there is a watch tower of orthodoxy, and that no heresy, false doctrine, or schism will be disseminated there. That here is a place where the pure word of God is preached, and the sacraments duly administered, according to the ordinance of Christ, in all those things that of necessity are requisite to the same.

This seat of a confident faith is what many perplexed and bewildered souls are seeking and turning to, and will more as

the anarchical forces around us scatter and make havoc with the souls of men.

A more intense conviction of the truths of the gospel which we preach will make our words coals of fire and our lives a constant benediction to those around us.

2. But there must not only be a pronounced conviction of the truth of our theological, but an unalterable conviction of the truth of our ecclesiastical position as well.

The time has passed, if indeed it ever existed, when we could make much progress in reaching and helping people by contenting ourselves with preaching nothing but the evangelical truths of the Bible.

David could not fight with Saul's armor, neither can we hope to succeed with the same methods adopted and exclusively adhered to by our separated brethren.

We must lay the emphasis where our Lord laid it. Before he attempted to set forth a body of doctrine, He first organized a kingdom to be the depository and custodian of that doctrine. The burden of His teaching and ministry was condensed into one memorable sentence: "The kingdom of heaven is at hand." Therefore, if the ministers and stewards of that kingdom put the ethics and precepts of that kingdom before the kingdom itself, they have taken the responsibility of reversing the order, and trying to improve upon the methods of the Master.

That we are to "seek first the kingdom of God" is the primary truth of Christian revelation.

If we reverse Christ's order we have a spirit without a body, laws without a government, and a condition the logical conclusion of which is that every man's church is under his own hat.

If we preach evangelical truth and not apostolic order as well, our star has already been eclipsed; for there are other bodies who preach nothing but evangelical truth, and can do it a great deal cheaper and just as effectually as we can. If a Christian body exists solely to preach evangelical truth, then the Salvation Army is a better organization than the historic Church of the sacraments and the creeds.

We have never so understood the mission of this Church. While we emphasize evangelical truth, we also lay equal stress upon apostolic order; and without laying equal stress upon the latter we have no excuse for existence as a separate body, and we might as well merge our Church with one of the post-reformation bodies.

This Church is first and foremost a *Teaching Church*. Our charter and guiding precept is, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

We are to emphasize the doctrines and the sacraments of the New Testament Church. The Church is designed not only to convert men from sin, but when converted to build them up in holiness of living. The Creed, the Lord's Prayer, the Ten Commandments, a unity of spiritual thought as embodied in collect, epistle, gospel, and lessons is only an example of the mode of spiritual edification maintained by the Church.

My criticism of my brethren is that in too many instances we are neglecting the teaching function of our ministry.

We presuppose a greater knowledge of our ideals, aims, and methods upon the part of the people, Churchmen and others, than the facts justify. We often teach spiritual things to children in language only suitable to adults.

To be more explicit: In a land in which the Church in numbers and equipment is little more than a mission; in a land in which the Church is vague and obscure to the vast majority of the people; in a land in which other Christians often look upon the Church as a negligible quantity, and where the great secular newspapers either grossly characterize it or do not reckon it amongst the great and aggressive Christian agencies of the land; and where another great Christian body is foisted and paraded as the national catholic church of the land, we are going along preaching and worshipping in precisely the same form and language we would employ if all the people of the land had been born, baptized, and bred in the Church.

In a country where people were churchly in thought and practice, we could, yea should do thus, otherwise not.

In the mother Church of England the people are prepared for the Church from infancy. Most of them have been baptized in the Church—have received catechetical instruction in Church schools, are brought up in the atmosphere of the Church with all its history and prestige.

But what are the conditions which confront us? They are these: With the exception of a few populous centers the Church

is a mission in this entire land. Most of the territory has been preempted by Protestant societies. They are numerically strong and influential, exclusive, and sometimes boastful and arrogant.

Perhaps not one person in fifty in this entire land has ever come under any proper influence of this Church. One-half of those presented for confirmation were reared under other auspices and have had no distinct Church training, because it is utterly impracticable to give adult Christians who come to us anything like comprehensive training. Many of them know nothing of religion except of the emotional or of the Calvinistic sort in vogue. Perhaps seventy-five per cent. of the people in our various communities are absolutely ignorant of the doctrine, spirit, and worship of the Church.

Added to this, our own people read an infinitesimal amount of Church literature, worship very little with other congregations, and are solely dependent upon their rectors for what Church information they possess.

Can we justify ourselves in going on teaching as we would if all our people were thoroughly equipped in knowledge of the kingdom?

Missionary conditions require missionary methods and without teaching the origin and purpose of our Church and her worship, in which we so greatly delight, our beautiful and ornate worship will only be an offense and stumbling-block to persons of different or no religious training.

O but people do not want teaching, they want preaching to their taste or their fancy. True it is; but this is our cross, that under the command of the Master we have no alternative. We must give them what they need, whether they will hear or whether they will forbear.

We are to hear the cadence of the Master's words across the chasm of centuries: "Go teach whatsoever I have commanded you." Feed my sheep and my lambs.

Let me speak for a moment of the effect of this delinquency in our ministry, first upon the people within our Church, and second upon those outside of this Church.

As we have said many come into the Church without any definite Church convictions. They have little conception of anything distinctive in the Church, aside from such secondary things as Prayer Book worship and Church vestments. They are familiar with the trifling distinctions between the Protestant bodies. They know that this consists in nothing more formidable than free will and election, standing or kneeling in worship, baptism by sprinkling or immersion: so when they enter the communion of this Church they expect to find only such differences as are contained in the external forms of worship. Others have educated them into the belief that Church doctrine and polity are matters of indifference, and of individual choice and preference. They enter the Church believing it to be one of the post-reformation bodies. Their one idea of a church is that it is a body which preaches experimental religion and ignores all ecclesiastical distinctions.

Such persons not only do not become missionaries of the Church, or possess any enthusiasm for it, but they frown upon any and all positive Church teaching. Churchmanship is to them that ghost and nightmare of their thoughts and dreams, "High Church," or "like the Catholics." But if the conception of the Church is low in the minds of many of our own people, it is lower in the minds of those outside. With the latter its chief differentiating feature is that it is "the fashionable church." They believe that its vestments and its Prayer Book worship are simply and solely to gratify the taste of a semi-worldly social order. They profoundly believe that these things are diametrically opposed to spiritual religion, and readily fall into the popular belief that the Episcopal Church is less spiritual than any other except the Roman Catholic.

This view has its peril in more ways than one. Some with little morality and less spirituality seek entrance to the Church because of this view, to restore a decaying respectability.

I have dwelt upon this topic at some length to try to show the vast necessity of a teaching ministry.

As a corrective of the above as it relates to those within the parish, the rector must exercise the teaching function of his ministry in the Sunday school, as well as in other departments of Church work.

He is the only authorized, and generally the most qualified, teacher in the parish. If he choose to delegate a part of his teaching ministry to godly, consecrated men and women in his parish, whether in the Sunday school, or outside of it, well,

But his is the responsibility for the teacher and the things taught.

That old sectarian idea that the Sunday school is something separate, apart and independent, that teachers may be elected by popular ballot, and that a curriculum may be adopted without the censorship and supervision of the rector, has no legitimate place in our system.

If the rector wishes to commit the business management of the school to lay workers, it is right and proper. They can often do it better than he can. It is a great benefit to the layman and a great relief to the overworked rector in the midst of his arduous Sunday labors. But the rector alone is responsible for the things taught.

Because the laity often do not understand the rector's position as supreme teacher, or because some may wilfully ignore it, or because he is modest and non-self assertive, or because he is glad to shirk a responsibility which taxes him to the limit, the rector often permits himself to be thrust aside from one of the most important and responsible functions of his ministry. And thus it sometimes happens that a Church Sunday school becomes an incubator of false-doctrine, heresy, and schism, whilst the rector remains in blissful ignorance of the calamity.

3. Then I am sure we can be more successful if we can succeed in checking the calamitous practice of putting round pegs in square holes.

Neither the holes nor the pegs are to blame for the misfit, but the system, which violates the order of natural fitness.

To assume that because a man has passed the required curriculum, leading to the degree of B.D., and has received holy orders, he is thereby qualified to fill any position in the Church in which chance happens to place him; or to assume that because a man has the general qualifications for success in the Christian ministry, he is blameworthy if he does not succeed in any or every field, is to assume that which is unreasonable and untrue.

We might as reasonably assume that a man who gets a diploma from a medical college is qualified to do successful work in any department of any modern hospital.

There are scores of specialties in medicine, law, pedagogy, mechanics. Yet the clergy of our Church are almost exclusively general practitioners.

There is no place where specializing could be more profitably used than in the ministry. Some have executive capacity, some fine business training and instincts, some are primarily and almost exclusively pastors of the flock, some are preachers and evangelists, others are chiefly teachers; and several of these powers are rarely combined in one person in an eminent degree.

God "gave some apostles; some prophets; some evangelists; some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

There is no one truly called to the ministry but has his own peculiar niche to fill.

With us the distribution of these powers is usually adjusted by what we call the vestry system. Under it the clergy usually go where they have the honor and distinction of being invited. The call is usually extended upon the recommendation of a friend, who is generally chiefly interested in the man, sometimes in the Church, but seldom in both.

What is the result? Perhaps they needed a teacher; perhaps they got, sight unseen, a church builder or organizer. One needs a man of physical vigor; it gets one with only mental or spiritual force. He breaks down trying to do something God did not call him or fit him to do.

Another parish wants chiefly a parish visitor, then goes straightway and calls a man whom the nervous strain of one day's work of systematic visiting will send to bed with nervous prostration.

My brethren, this is one of the most uncatholic systems in the Church, and this is the only catholic body which practices it.

Remedy: Give the Bishops, who know the men and the field as none other can know them, at least the power to nominate, or better yet, give them the power to appoint, and pay the clergy from a common diocesan fund.

Lastly, I am perfectly aware that probably some of you will not agree with me; but I give it as my most mature and permanent conviction, *that we shall never win others to us upon the basis of a superior Protestantism.*

As a Protestant body, Christians of other names look upon our exclusiveness as a ludicrous and intolerable bigotry.

We must either proclaim that there is an essential, an

organic difference, or else we must, to be consistent, abandon a chafing exclusiveness of others from our pulpits and chancels. We must show a better reason than ancient practice and precedent. If we are only *primus inter pares*, they may justly and reasonably claim the same for themselves.

If we have no other claim than that our organization is necessary to the *bene esse*, then they may properly reply that every body in Protestantism was founded upon, and exists to propagate, that belief concerning itself. It is a case where the testimony of one body occupying the same position as another, is as good as the evidence of the other.

Our position must be a more logical one than that. We must show a better reason for our existence than they claim for themselves, or else abandon an exclusiveness which they do not maintain, if we would avoid their contempt.

I believe that in the interest of truth and of future growth, we ought to recognize, and proclaim our Church to be, what in reality it is, a reformed Church that is not Protestant, and a Catholic Church that is neither Roman nor Greek, but ecumenical.

This is an unique claim. No other body claims this for itself. When that position is understood (and our weakness is in not having made this position plain, to Protestants and Romanists, alike), I say when this position is understood, we can offer it to Christians as a basis of a closer union than can be affected if we pose under a false name and a false position—a position that can only offend and prejudice thinking men.

The one position says: "We cannot receive you because we belong to an ancient, honorable, and respectable family and you do not, and because your ecclesiastical manners are so far beneath ours"; the other position says: "You are as good as we are, and we love you, and would like to receive you, but we cannot conscientiously do it, because we believe that we would thereby violate the command of Christ." I appeal to you, which attitude would be less offensive to our neighbors?

Let me quote here from a recent writer. He says: "The western world, tutored by Rome and Puritanism, habitually holds the theory that, apart from Vaticanism, a genuine Catholicism cannot exist, far less live and thrive. . . . When the Protestant Episcopal Church becomes conscious, through and through, of her responsibility as a witness, here in America, to the sufficiency of ecumenical Catholicity; when she knows that she cannot shirk this responsibility, and dare not betray it, then 'her past growth and honorable achievement under the present name' will fade into insignificance. She will realize that the existence of countless sects cannot annul the fact that she is a 'whole Church' and can and must preach a whole gospel. And to do this, she must renounce openly a name that for over a century has represented her as an inconsistent 'variant' of Protestantism instead of what she is, not by growth or achievement, but by divine endowment and providence the 'constant' of Catholicism for the American people."

We cheerfully acknowledge the possibility of error in the views here presented. But our thoughtful and prayerful effort has been to endeavor to "Walk about Zion, to tell the towers thereof, to mark well her bulwarks, and to consider her palaces, that we may tell to the generations following that this God is our God forever and ever, and that He will be our guide even unto death."

THE VOICE OF THE SEA.

Hear the sea's whisper. Listen! 'Tis the sound
Of life's own self that streams from chasmed deeps,
Where wild winds veer not and where Silence keeps
Her court majestic, out beyond the bound
And ken of spheres that ceaselessly move round
Their far, imagined orbits with smooth sweeps.
Look how the gently swaying water sleeps;
Now breaks it audibly on sandy ground.
Hark to the undertone of the sea's song,
The source and end of all life murmuring,
Its immortality. And who may hear
The voice within the voice, nor feel his wrong
Righted? For these great waves that fling
Sing: "All is well," in accents nobly clear.

LUCIUS WITHERS.

THE APOSTLE'S word is, "By love serve one another"; do not account anything your own, your time, your money, your strength, your cleverness, or any good gift besides, wherewith God has favored you: do not esteem it your own, to do what you please with it, but consider always, that it is your Divine Master's, and that He has trusted you with it for the good of your fellow-servants.—*Keble.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

SOCIAL SERVICE AND THE "MEN AND RELIGION FORWARD MOVEMENT."

IN a strong circular this new Movement among Christian men is commended to the Social Service committees that have been organized in connection with it. The circular starts off with this statement:

"We believe that the Men and Religion Forward Movement offers to the Christian men of America an unparalleled opportunity to express the growing social consciousness in the Church. There has never been a time when the men in the great Brotherhoods and in the Church at large have been so eager in the matter of social service. We believe that they are simply waiting to have some one direct them to a definite task.

"The fact that the leaders in the movement have given social service so prominent a place in the proposed campaign indicates that they are alert not only to the need of such work, but that they appreciate its importance in connection with a movement which is to touch the whole life of America's manhood. It also shows that these leaders have rightly interpreted 'Social Service' when they characterize it as being distinctively 'religious.' Such an emphasis makes plain the fact that it is just as important for men to get right with men as that they 'get right with God.'"

It then proceeds to preach doctrines already long familiar to the leaders of this department, and concludes with this strong advice:

"We recommend that at the very outset of this campaign the social service committees of the various cities call conferences of the local social workers, for the purpose of becoming familiar with what is already being done in their cities by these specialists in the field of social service, and for the further purpose of acquainting these workers with the proposed campaign of the Men and Religion Forward Movement and enlisting them heartily in it. The social service committee should seek to obtain from these social workers a list of subjects which in their judgment should be presented to the local community, either while the campaign is in progress in the city, or previous to this time, in order that greater interest may be aroused in the entire matter of social service. It should be understood, however, that the committee must exercise its own discretion as to which subjects are to be given prominence in this presentation to the public.

"We would also recommend that the local committee inform itself with reference to the great national social service movements, seeking such information as will give its members a broader outlook upon the whole field of social work, so that the programme adopted by the local committee may be well proportioned, and without partiality to a particular interest."

COMPLAINTS OF IMMIGRANTS.

The immigrant complains of nothing more bitterly than of the treatment he receives at the hands of employment agents. The immigrant, forced to obtain work through the private employment agent, usually suffers in one of three ways: (1) he is overcharged for the services rendered; (2) the work obtained is not as represented; (3) he fails to get the work, or it lasts only a few days, leaving him at a distance from the city market. To remedy the first, Miss Grace Abbott, Secretary of the Chicago League for the Protection of Immigrants, recounts that the strengthening and consolidating of the three competing State Free Employment Agencies was advocated in the hope that they will be able to handle the "gang work" which has been solely in the hands of the labor agents. The league was invited to meet with the secretary of the State Bureau of Labor, the inspector of private agencies in Chicago, and the legislative committee of the Employment Agents' Association of the city. At these conferences a bill was agreed upon which provided that contracts on which the immigrants are shipped out of Chicago shall be in the language understood by the immigrant, and shall contain a full statement of the rate of wages, the kind and permanency of the work, and the full name and address of the person authorizing his employment. This bill was passed and its enforcement is making the remedies for misrepresentation and fraud more available upon the immigrant's return to Chicago.

With the employment of men put on a sounder basis, the problem of the protection of the immigrant casual laborer would

be by no means solved, in Miss Abbott's opinion. Generally speaking, the camps in which they work are most demoralizing to the men. To accomplish any real improvement in this situation some organization must be constantly in the field, investigating complaints and calling the attention of railroad officials and the public generally to the need of thorough reform of these camps. Special study of private bankers, steamship agents, and notaries public in our foreign colonies must also be made from time to time.

WORKMEN'S COMPENSATION.

In a brief prepared for the National Civic Federation by Francis Lynde Stetson and others, it is set forth that under an ideal law, for accidents proved to be due to a moral wrong of the employer there should be liability for full damages.

For accidents proved to be due to a moral fault of the injured workman there should be no redress.

For accidents proved to be due to joint fault, or proximately or ultimately to trade risks (including faults of fellow-servants), but subject to the defense of "injured workmen's fault as above defined, there should be liability for compensation.

"Such a law," it is contended, "would be just in the abstract. In the concrete, however, it would be just only upon the supposition that in practice the causes of accidents can always be proved. But that is exactly what cannot be done in the judgment of the industrial experts, who support the compensation laws—and their judgment is confirmed by human experience.

"The law should seek to effect justice in fact, and if justice in fact can be attained only in the average it would seem that the law should embody the rules giving assurance of justice in the average rather than abstract rules of absolute justice, which in practice generally miscarry."

In summing up the investigators say:

"One of the important objects of the National Civic Federation in attempting to formulate any compensation act is to make a contribution to the cause of uniformity of legislation throughout the republic. That cause will be importantly promoted if, after the elaborate effort now making by the Federal Commission, Congress adopts a compensation act according to principles which shall be recognized as the true principles governing any change in our law. Any law adopted by Congress certainly will have an important influence and will be regarded by many of the legislatures of the several states as a model act, to be followed as nearly as possible."

THE "GOLDEN RULE" POLICY IN POLICE MATTERS.

For several years the policy of Chief Kohler of Cleveland has been attracting general attention because of certain unique features which he calls "applying the Golden Rule," the results of which he thus summarizes in his last report:

It has caused prevention of crime instead of arrests to be a policeman's real duty; it has diminished crime and vice; it has about driven professional criminals, swindlers, and the vicious class from the city; it has checked the budding criminal in his downward path; it has reduced the number of arrests about 75 per cent; saved thousands upon thousands of young men and women from adopting a life of crime and vice; raised the standard of the police force; increased the citizens' respect for the police; made practical judges of policemen; has driven out shyster lawyers; and professional bondsmen, cadets, "trailers," brokers, professional "protectors"—who traffic upon and live on the proceeds of woman's shame—are now unknown here. The farce of a city sharing in the wages of a woman's shame by exacting tribute from unfortunate women by the regular or systematic fining system is not permitted; no such thing as any girl being lured to a house of ill repute under pretense of obtaining employment and afterward kept in the house; no such thing as immigrant girls, ignorant of the language, held in slavery by brutal masters, is known here.

"This policy has no opposition among the law abiding citizens, nor among the mothers whose sons and daughters have been saved from disgrace. But there is opposition among the professional bondsmen, police court sharks—who waxed fat on swollen fees extorted from poor men and women. There is opposition among politicians who formerly used their alleged 'influence' to get votes—politicians who existed by catering to the lowest elements in the city. In fact, it has the opposition of the most vicious and disgruntled elements, which in reality is one of the best recommendations it can possibly have."

THE PROBLEM OF NON-SUPPORT.

The most difficult feature of handling non-support cases, in the opinion of W. H. Baldwin of Washington, who made a careful study of the various state laws on this subject, and as everyone familiar with them knows, is punishing the man with-

out also punishing, and perhaps to a greater extent, his wife and children; for when imprisoned the man is sure of support, while those dependent on him are not. It is for this reason that the wife, who has made a vigorous complaint, often relents when confronted with the certainty that by imprisonment all support will be cut off for a time, and pleads for the husband's release in the hope that he may do better, although experience may have made it practically certain that he will not. Such instances explain in part the indifference which some magistrates have manifested in the prosecution of such offenders.

Judge De Lacy's experience in New York showed that under the District Law this difficulty is removed. If committed to the workhouse, it must in every case be with hard labor, and the judge knows that the family will receive three dollars a week from the man's earnings. This is a small sum, but it is much more than many men would pay if another chance without punishment were given them, so that the family is sure of the something, and the judge feels free to punish the offender as he deserves in order to convince him that he must support his family or suffer the consequences.

NEEDED RESTRICTION OF HOME WORK.

"There are two points upon which the public needs to act in relation to tenement work," says Florence Kelley, secretary of the National Consumers' League. "We never can know the extent of such work, and for want of knowledge we cannot safeguard either the children of the tenement or the buyers of the goods; we cannot keep the homework system and escape its inevitable consequences and accompaniments.

"The time is ripe for the sweeping prohibition of the abominable system. In the interest of the children and of the public health, it should be abolished by law without further waste of time. It spreads disease broadcast. It robs children of their childhood and their school life. It promotes congestion of population by keeping young home-workers. A vicious circle injurious to everyone involved in it.

"Every effort to restrict or regulate homework has ended in failure in this country and in Europe. The only rational thing left to do is to abolish it outright exactly as cows, goats, chickens, geese, and pigs have been banished from the tenements."

THE NEED FOR A SHORT BALLOT.

DR. WASHINGTON GLADDEN, in a recent letter, made this pertinent comment:

"The phase of the municipal problem which interests me most just now is the Galveston and Des Moines plan of government by commission. I am sure that unless we intend to reduce government to a farce in this country we have got to simplify our voting. I tried to vote yesterday at a primary election, and there were forty or more persons to vote for. I had tried to inform myself, but it was not an intelligent vote—how far from it! And I do not believe that twenty of the twenty thousand people who voted in that election had any good reason for their vote, in the majority of the candidates voted for.

"If we had five men only to elect we might have some knowledge of the men we were voting for.

"And then, I am sure that the concentration of responsibility will give us cleaner and more efficient government. I want to see this method widely tried."

FIFTY YEARS AGO a young man walked the streets of Birmingham, England, on Saturday afternoons, looking at the squalid workmen's houses and dirty, unkempt yards. "Is it any wonder," he said to himself, "that with such demoralizing living conditions, the workmen, instead of coming home, spend their wages drinking at the saloons?" The man was George Cadbury, now one of the proprietors of a great manufacturing company, and the town of Bournville, four miles from Birmingham, is the result of his efforts to secure good living conditions for any one who might desire an attractive home in a district so designed that there is plenty of room and fresh air for all the inhabitants. Only 40 per cent of the houses at Bournville are rented by employees of Messrs. Cadbury & Company, Mr. Cadbury having wisely decided that there should be no obligation on the part of his employees to live in Bournville, and also that the colony might be open to any one. According to W. Templeton Johnson, in his recent *Survey* article, the houses in Bournville are attractive brick structures, with gardens in front and behind. The Village Trust offers prizes for the best kept garden and for the finest fruit and vegetables. With this

incentive the gardens are always neatly cultivated, and it has been estimated that the produce raised reduces the rent of every family in Bournville nearly half a dollar a week. There are tennis and football fields, a swimming pool, and a gymnasium. The death rate in Bournville is five per thousand, while in Birmingham, only four miles away, it is fifteen.

Bournville boys of twelve are three inches bigger around the chest than their city neighbors in Birmingham. The enterprise was made over in 1900 by George Cadbury to a perpetual trust, which will carry out his ideas. The undertaking is on a strictly business basis, the net profits of about 4 per cent being devoted to the building of more houses.

AT PRESENT it is practically impossible to trace the girls who leave New York and never reach their friends in distant cities. Miss Grace Abbott tells of two Polish girls coming to their cousin, who lived back of the stockyards in Chicago. When a visitor called at the house she found the cousin much alarmed because the girls had not arrived.

"By inquiring of others who came on the same boat, we found that the girls had become acquainted with a man from Rochester on the way over and that he was 'looking out for them.' The only information the commissioner at Ellis Island could give was that they had left there and that one ticket had been sold to Rochester and two to Chicago had been used as far as Rochester. The girls had completely disappeared and no one was responsible. Usually the girls we find are the ones to whom nothing did happen. One seventeen-year-old girl was put off the train at South Chicago by mistake and wandered about for several hours at night. Finally a man offered to take her to her friends, and he proved worthy of confidence."

SICKNESS AND DEATH, it has been computed, according to William Jay Schieffelin, cost the nation \$3,000,000,000 annually, if the value of the labor lost as their result is capitalized. The fact that most of this sum may be saved by proper hygienic measures as well as humane considerations led to the formation of the committee of One Hundred on National Health, to prolong human lives and to foster efficiency, health, and happiness. To aid in its work the committee organized an American Health League, with many thousand members, to disseminate health information and to bring about needed health legislation.

ACTION has been taken by the New York Board of Estimate, authorizing proceedings for the laying out of two seaside parks, a project involving the expenditure for sites alone of over \$2,500,000. One of these parks is to occupy the Dreamland site on Coney Island, the other will have a tract of 250 acres at Rockaway Beach. They are intended to be seaside resorts for the poor. Next to the establishment of parks of this character, the most important thing is to provide for their accessibility, and the New York authorities are going to insist on the lowest possible rates between all parts of the greater city and the public beaches.

IOWA has now a Social Service Commission, the members of which are: Rev. Messrs. Ralph P. Smith, Sioux City (chairman); Charles J. Shutt, Des Moines; Robert B. H. Bell, Des Moines; Felix H. Pickworth, Anamosa; Thomas Casady, Des Moines; and Messrs. Charles F. Francis, Davenport; William N. Wilcoxen, Des Moines; W. T. Shepherd, Harlan; Arthur Poe, Cedar Rapids; John Gillespie, Des Moines.

LAVATORIES and washrooms maintained for the use of employees generally are within the scope of the ordinance passed by the Chicago council prohibiting the common use of towels therein, according to Assistant Corporation Counsel Hoover, who gave out an opinion on the subject, in response to a request from the chief of police.

MISS MAUD E. MINER, secretary of the Probation Association of New York, asserts that as a result of her experiences she believes there are three principal causes for crime and delinquency, namely: the sweatshop home, the deserted home, and the overcrowded home.

GOVERNOR DIX of New York has approved a bill which provides for a system of state farm colonies for the detention, humane discipline, instruction, and reformation of male adults committed as tramps and vagrants from any section of the state, some details of which I hope to give later.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE JOINT COMMISSION ON THE STATUS OF THEOLOGICAL EDUCATION.

To the Editor of The Living Church:

THE list of members of the "Joint Commission on the Status of Theological Education in this Church," as printed on page v of the Journal of the General Convention, does not conform to the explicit provisions of the resolution creating said commission (p. 80); and therefore, as chairman of that commission (p. 158), I venture to give the names of those who, under the terms of the resolution, are to be reckoned as members of the commission.

As the commission is one of great importance and responsibility, I have appointed the Very Rev. W. C. DeWitt, D.D., Dean of the Western Theological Seminary and mover of the resolution, as provisional secretary, and have asked him to correspond with the members of the commission and ascertain, if possible, at what time and place, it will be most convenient for at least the majority of the commission to meet and organize, and map out the work, and appoint the necessary sub-committees.

The members of the commission, as I interpret the resolution, are as follows, viz.:

Bishops—The Bishops of New York, Connecticut, Ohio, Milwaukee, Massachusetts, Pennsylvania, Virginia, Southern Virginia, Minnesota, Chicago, California, Tennessee, Western New York.

Deans—The Very Rev. Messrs. W. L. Robbins, D.D., Samuel Hart, D.D., H. W. Jones, D.D., E. A. Larrabee, D.D., George Hodges, D.D., W. M. Gorton, D.D., A. Crawford, D.D., C. B. Bryan, D.D., F. A. Mellwain, D.D., W. C. DeWitt, D.D., C. K. Benedict, D.D., Thomas B. Berry.

Laymen—Messrs. M. W. Seymour, F. L. Stetson, F. C. Morehouse, J. Packard, C. M. Clement, F. J. McMaster.

Office of the Bishop, THOMAS F. GAILOR,
Sewanee, Tenn., August 14. Bishop of Tennessee.

ANGLO-SWEDISH CHURCH RELATIONS.

To the Editor of The Living Church:

I AM grateful to you for sending me the numbers of your journal for July 1st and 8th, and for the appreciation which you are good enough to show of the labors of my colleagues and myself in promoting a better understanding between the Anglican Communion and the Church of Sweden.

I am glad to notice that you are in substantial agreement with the findings of our commission, of which the late Bishop (Ryle) of Winchester was chairman, and to which the Bishop of Marquette gave most valuable and indeed indispensable assistance, as contained in the report issued last January.

I think I may be able to explain the point to which you take exception, viz., the second half of our recommendation on page 23, "that a resolution should be proposed either to the next Lambeth Conference or to a meeting of the English Bishops . . . under which members of the Church of Sweden, otherwise qualified to receive the sacrament in their own Church, might be admitted to Holy Communion in ours." This is clearly to be construed in connection with our remark on page 21 that the relation between the Augustana Synod and the Anglican communion "must be worked out chiefly in the United States and we make no suggestion in regard to it." There are in fact different aspects of the problem which have to be treated locally, and the problem of admission of Swedes, who are still members of their home Church, may (we do not venture to say *must*) be treated as more an English than an American or Colonial problem. The problem is one rather pressing for solution among us, as more Swedes have recently had their attention turned to England than was the case in former years, and they desire to know what their "status" is here. We, therefore, thought that the Archbishop, as chairman of the Lambeth Conference, might think it well not to postpone the local decision so long as up to 1918. In such a case, I presume he would ascertain, through the presidents of the various Houses of Bishops, whether any objection was felt, in any Church or Province of our communion, to the treatment of this question as a local one. Unfortunately the Bishops of the United States of America are not represented on the Central Consultation Body, but their corporate opinion could well be ascertained at the next meeting of the General Convention, if he thought it opportune to ask it. All members of our Church may, I am convinced, rest assured that no prelate who ever lived is less

likely to act without considering the natural susceptibilities of his colleagues in the episcopate, whether at home or in other lands.

It may, perhaps, interest some of your readers to know that my friend, Professor Söderblom of Upsala, has warmly interested himself in the translation of my Hale Lectures into Swedish, and that I hope they may be published this autumn by Norstedt & Sons of Stockholm.

I am, dear Sir, very faithfully yours,
Palace, Salisbury, August 9, 1911. JOHN SARUM.

A NEGRO SUFFRAGAN BISHOP IN THE NORTH.

To the Editor of The Living Church:

AS oft as I read of unpleasant happenings in the North, among negroes, am I reminded of the splendid opportunity which the Church has for rendering service both to the negro race and to the nation.

It seems difficult for the authorities in the Church to appreciate fully the situation which is increasingly presented by the increasing negro population in the North. As a rule, the most undesirable colored element find their way to the North. Wherever they settle in large numbers they will not only have negro churches, but they will surely reproduce many of their failings which render them objectionable from whence they have come.

In the second place, as a whole the colored preachers among them in the North are intellectually and morally inferior to the negro preachers in the South. This is easily explained when it is remembered that the great body of negroes live in the South, and the best salaries and opportunities are there.

These considerations operate to furnish the Church with a splendid opportunity for genuine service among the morally neglected masses of the colored race in northern communities. But it is idle to imagine that any great work among them can be accomplished on the present diocesan scheme, without extraordinary aid and expert knowledge.

It seems to me that, in perfect harmony with diocesan autonomy, the Bishops in the various dioceses concerned could bring to their aid the requisite succor in the employment of a negro Suffragan Bishop, who, while officially attached to one diocese, could by the license of other dioceses desiring his aid, operate in several dioceses. The states of Pennsylvania, New Jersey, and New York, all together, have at least 8,000 colored communicants. Now, while such an agency would have, possibly, nothing to do with negro parishes, yet the environment of Church life among the colored people, in those states, would greatly help in the further extension of the Church among the race. In the towns and places where colored people reside in great numbers, this Suffragan Bishop, acting as the special commissioner of the diocesan, with the cooperation of the white clergy and laity, could effect missionary beginnings, which, in time, would certainly contribute to the moral well-being of such communities.

I do not attempt to go into the details of the plan. I only want to direct attention to the importance of doing something for these people scattered throughout the North, whose present contribution to civic affairs pleads that the Church care for their souls. The use of a Suffragan Bishop, in the present case, is entirely different from the proposition suggested in other quarters, whereby the same agency is sought to take the place of "disfranchisement."

Baltimore, Md., August 16, 1911. GEORGE F. BRAGG, JR.

AS TO DROPPING THE NAME FROM THE PRAYER BOOK.

To the Editor of The Living Church:

THE Fond du Lac plan, though a move in the right direction, is not to be wholly commended, for the dropping of the words "Protestant Episcopal" without the substitution of other words for them would be, to say the least, unfortunate.

With these deleted the Prayer Book would read, "According to the Use of the Church in the United States of America," a statement that is untrue while there are within the same confines other Churches that are members of the one Catholic Church, and are using other liturgies.

If it were made to read, "According to the Use of the Church in the United States of America in Anglican Communion," the statement would be accurately true, and without anything for ridicule or to give offence to Catholic Churchmen.

Yours very truly,

Walpole, N. H., August 14. WALTER W. ADAMS.

CLERGY PENSIONS.

To the Editor of The Living Church:

THE letter which was written on the subject of "Clerical Pensions" some time ago in THE LIVING CHURCH was pointed and practical. In the Anglican Church abroad a young curate when he enters a diocese, contributes at least one per cent of his income for the benefit of clerical relief.

Might I ask how many of our clergy in the United States contribute that amount toward the Automatic Pension Fund?

After serving the Church for twenty-five years, I am naturally interested; but when this matter was brought before the diocesan convention, it aroused no enthusiasm and was immediately dropped.

The clergy as a body are not business-like; if they were only a little more so we should hear less about the poverty of the clergy. I am not finding fault with our clergy; we all admire their self-sacrifice and unselfishness, but they certainly can do more than they are doing at present in helping Dr. Wilkins to raise the \$5,000,000 for the Automatic Pension Fund. I remain, dear sir,

Yours truly, RICHARD L. SLOGGETT.

St. Anne's Rectory, Calais, Maine, August 17, 1911.

CHURCH WORK IN COLLEGE TOWNS.

To the Editor of The Living Church:

THANK God for your editorial of this week regarding Church work in college towns! Your figures for the year 1909-10 are appalling in the number of young men who ought to be reached by the Church. But the figures for the current year, if available, would be still more appalling. For instance, the Mississippi Agricultural and Mechanical College, which you give at 882 students and 53 instructors, had this past year 1,089 students and over 75 instructors—a gain of over 23 per cent in two years. These boys come from country districts and many have never heard the voice of the Church. Sectarianism is rampant, but the field for Church teaching is ever broadening.

A priest comes to us three times a year, and the Bishop once! We have five male communicant instructors. Only two hold full professorships. We are trying to build a chapel, and the walls are now ready for the roof.

But what we need is a missionary priest constantly on the ground; a man broad, intellectual, with his heart aflame with the love of young men; a man who can meet and help the boys in their great life-problems. The best man the Church has is none too good for such a place. The loving missionary who is wearing out his life in a big field of which this is but a part is doing all he can, but the diocese—the whole Church—owes these young men more than four flying visits a year.

And yet—in addition to the burden of church-building and current expenses—I hear it rumored that our little mission is to be called on to pay part of the missionary's wage. There is a limit, even to a teacher's pocketbook. I trust this short-sighted policy may not be adopted. Whose are these 1,000 boys? Not ours, but the diocese's. We of the mission do not want to shirk our share of this burden, but it is the manifest duty of the Church at large to finance this great work.

I have written of our local problem only, because I best know its needs. The other schools in your list, and many more, need the fostering care of the Church. There are many, too, in self-supporting parishes, whose students "look up and are not fed" because the rectors are misfits.

May your call to action reap speedy response! Every year thousands are passing for the last time within easy reach of the Church's loving arms. Whose the burden if they go astray?

Very respectfully,

Agricultural College, Mississippi. JAMES V. BOWEN.

August 19, 1911. Professor of Modern Languages.

EVENING COMMUNIONS AND INDIVIDUAL COMMUNION CUPS.

To the Editor of The Living Church:

THERE are two un-Churchly customs, one of which, we believe, started in England. These customs are evening Communion, and the giving of the Sacrament in individual cups.

When the custom of having early celebrations increased in England, the Low Church partisans there introduced what was then unusual, the practice of evening Communions. It was a partisan move for the purpose of counteracting the practice of coming to the Communion early and so fasting. Fasting Communions became common, not on account of any English Church law, but as a matter of devotion and reverence. The fresh, early morning before the day's work had come in was found to be a fitting time for devotion. The partisan excuse for evening Communion was that it met the wants of the servant class and working people. It was seemingly insincere, and a manufactured subterfuge to cover up a partisan movement; for it was obvious that the Roman Catholic Church, which largely dealt with those classes of persons, found no difficulty in getting them to early Communion. It is a growing sign of Christian consideration of others' feelings that now evening Communions in England are diminishing. We trust it may be so here, where the restoration of good feeling amongst the different schools is the most important need for union.

The other un-Churchly custom is that of the introduction of individual cups.

We are sorry to think that the real reason for their introduction is a partisan one. It gives great pain to a large class of devout

Church people, and introduces another cause of division amongst us. Love and charity towards their brethren should lead to its withdrawal. The excuse for it is the danger of infection. But as no instance of infection had been proved, and medical experts have said the danger was infinitesimal, the reason appears to be more fictitious than real. Moreover we believe that our Lord will protect His own Sacrament, and that His promise must here apply: "If ye drink of any deadly thing, it shall not hurt you." Those who believe that the element, by consecration, has been changed from its natural use, cannot believe that any physical harm can come from receiving the chalice.

What, however, shall a Catholic-minded communicant do, finding himself where this un-Churchly custom has been introduced? In my judgment, the priest has broken the rubric. The rubric requires him, in consecrating, to take the Cup into his hands, and in giving the Sacrament, to give the Cup. Is it not the Cup which has been consecrated that he is to give into the hands of the people? He is not to give any cup, but the Cup in which the wine was consecrated. Would he not break the rubric by giving any other? If he should prepare all the individual cups previously and consecrate them, all the symbolical significance of drinking of one cup would be lost.

On the other hand, if he fill the individual cups from the chalice or vessel in which he has consecrated, he runs the great risk of spilling the sacred element. For the wine cannot be poured from the consecrated chalice or other vessel in which he has consecrated, in the small quantities of two or three drops, without some being spilt, if there are many cups. Nor can he cleanse all the cups, taking ablution in each, without seeming irreverence and greatly prolonging the service, or else falling into the greater irreverence of not taking the ablutions and so cleansing the cups.

What then is the devout communicant to do where the individual cups are used? The rubric and custom of the Church appear to be broken. Holy Scripture, in joining the partaking of the Cup of Blessing or one consecrated Cup, seems to be violated. Possibly Churchmen might be willing to be governed by our Lord's action in the Last Supper, who did not have individual cups, but the one Cup which He blessed and of which all the apostles received.

The custom of individual cups seems to me so un-Churchly, unrubric, so distrustful of Christ's protection, that I should advise a devout communicant, where individual cups were used, to go to some other church to receive his communion, or to leave the parish.

C. C. FORD DU LAC.

POVERTY AND COLLECTIVISM IN THE GOSPEL.

To the Editor of The Living Church:

IF poverty is represented by our Lord as almost necessary to salvation, and if most of us, as the Rev. Alfred Brittain affirms, are disbelievers and heretics with regard to this alleged Christian doctrine, our case is truly dreadful. As priests of the Church we ought to be presented for trial, even though many of us may be poor against our will!

I am one of those who do not believe in poverty; nor do I think I am for that reason an heretic.

In his parable of the Rich Man and Lazarus, our Lord seems distinctly to brand poverty as one of the "evil things." The Rich Man passes into anguish in Hades apparently because he was content to receive his good things in this life with no sense of responsibility for the presence on earth of this evil thing so hideously typified in Lazarus, and so plainly characterized as an evil thing in "Moses and the prophets."

The poor are pronounced blessed by our Lord, not, I believe, as Mr. Brittain suggests, because poverty is a blessing; but because by reason of their poverty they will welcome the "good tidings" of the Kingdom's establishment on earth proclaimed by our Lord bringing to the poor, among other blessings, the blessing of supply in those material goods whereof the heavenly Father knoweth they have need; and securing for them, in so far as they are meek, their inheritance of the earth.

Now the supply of our legitimate bodily needs—our daily bread—does not indeed mean riches; but it certainly does not mean poverty. On the contrary, it means freedom from poverty. Our material condition under the Kingdom-régime contemplated by our Lord gives us a passing daily possession of *wealth for need* in contrast with the permanent accumulation of *wealth for greed*. In modern terms we would express this by saying wealth for social consumption as against wealth for private profit or gain. Both riches and poverty are eliminated. Note furthermore how poverty was eliminated in the Pentecostal community: "For neither was there among them any that lacked" (Acts 4: 34).

And this brings us to collective ownership, concerning which the Rev. Mr. Brittain observes, "it is an exegesis of amazing discernment that can extract collective ownership from the Sermon on the Mount." This raises the question, In how far was the Pentecostal communism of Acts 2: 44-45 and 4: 32-35 a spontaneous extraction from the Sermon on the Mount—say from St. Matthew 6: 19-34? Shall we put it down as an amazing discernment on the part of the first disciples and that under the guidance of the Holy Ghost—or not? Whatever be the exegetical significance of the

Pentecostal communism with reference to our Lord's economic teachings, we shall have to conclude that as an economic programme it was about twenty centuries ahead of the social evolution time-table. Possibly our twentieth century civilization will catch up approximately to the economic ideal of the Lord Jesus and His first disciples.

EDWARD M. DUFF.

Buffalo, N. Y., August 15.

SOCIALISM.

To the Editor of *The Living Church*:

AFTER the letter of Mr. Jones of Baltimore, in your issue two weeks ago, I have some hesitancy in saying anything more upon the Church and Socialism. When discussion seems likely to degenerate into controversy, it is usually time for one or the other party to quit. But I should like to say just a word in reply to Mr. Wilson's cleverly put letter in the issue that reached me to-day.

May I be permitted to say that nearly every dyed-in-the-wool Socialist in the country would agree heartily with most of Mr. Wilson's statements. And yet he would go on being a Socialist. This would be the case, because Mr. Wilson has not opposed Socialism in the least. He has discussed a Utopian sort of communism of the Bellamy sort. I am aware that in saying this I am playing directly into the hands of those persons who claim no two Socialists agree on what Socialism is. But if one wants to know what the Church teaches, he goes to the Church's formularies, and not to the utterances of individuals. And, similarly, for the Socialist principles one should go to the Socialist national platform.

If one does this, he will find that Socialism is not "seeking by laws and regulations to set all men on a position of equality where all shall bear equal burdens and receive equal returns," to quote Mr. Wilson. Socialism's sole aim is the public ownership of all land, tools, means of production, and means of distribution. That is positively all that Socialism stands for. The paying of all men equal wages is stuff and nonsense, and every socialist knows it just as well as Mr. Wilson does. Mr. Parry's *Scarlet Empire* does not describe a Socialist state but a communistic nightmare.

Mr. Wilson makes a very just remark when he says: "Vest your equipment in the state if you like, but nevertheless it will be capital, just as much as when owned privately." Certainly. Socialism does not wish to destroy *Capital*. Has Mr. Wilson ever read Marx? Socialism seeks to destroy *Capitalism*, i.e., the private ownership and control of Capital. Mr. Wilson also does a very just thing when he groups together as worthy of rebuke the "idle rich" and the "laborer" who won't work. They do belong together, for they both seek to get something for nothing, a living without return in labor rendered.

Mr. Wilson makes one grave mistake in the use of language when he says that "Capital sometimes runs amuck and brings on injustice." Capital, being an inanimate thing, cannot do this. It is the unjust controller of the capital that does it. Perhaps Mr. Wilson means that our system of controlling capital runs amuck, etc. If so, his parallel between the man who would change that system by destroying it and the man who cuts off his head to stop a headache, isn't so good as at first it sounds. A more just one would be with a man who kept constantly getting whacked over the head by a swinging door with a refractory spring. He wouldn't chop down the door, nor amputate his head. But he would fix that spring, and if it couldn't be done easily, I think he'd probably put a new one on. The fact of the matter is, in Mr. Wilson's parallel, the man who chops off his head to stop the evil is a good bit like the contented victim of a capitalistic system. He gets hit, and instead of seeing why he happened to get hit, he proceeds to punish himself without looking to see what may be the matter with the door.

But the main point to notice is this, that the clergy ought positively to know what Socialism is before they attack it. Mr. Jones does know, and there is no hope of making him change his mind. Mr. Wilson has been misinformed, and therefore there is some hope that he, and many others, may come to think more kindly of the movement as they learn more about it.

Oak Park, Ill., August 18, 1911.

BERNARD I. BELL.

To the Editor of *The Living Church*:

WITH malice toward none" we submit that your writer's article on "Socialism" in the correspondence columns of last week's issue is but one more instance of the "sophomoric" on this burning question. He is evidently still in the dim twilight of a generation ago! The Socialist has no controversy against capital, as such. He knows, as well as every other intelligent man, that "capital and labor are complementary—either one alone is useless." The true and Christian Socialist's contention is *not against capital*, but against "Capitalism"—against CAPITALISTS—whether capitalists individual or capitalists corporate—as being manifestly prejudicial to common rights and the common welfare. Will everybody—once for all—try to "get that into his noddle"?

All this never-ending prating about the mutual rights of "capital and labor" is simply off the question at issue, and only serves in continuing to discredit the Church and her gospel of good-will and justice in the judgment of all fair, intelligent, and discriminating

men of this generation. The men whose slogan is "the Coöperative Commonwealth" believe that capital should be the developed and accumulated wealth of the whole people, as a commonwealth or general corporation; and that its handling and employment should be done by the delegated servants or elected officers of that commonwealth.

This is the political ideal of Socialism. However, how this ideal is to be realized is another question! But—in one way or another—the whole world is working at its solution to-day. The doctrine of common labor and of collective capital is certainly sound, true, and Christian. If ever a millennium—as understood by the Church of God—is coming, then the conditions denoted by a Coöperative Commonwealth will surely be a very large factor in that blessed situation and time. And then only will there be fully realized "government of, by, and for the people." Whether, at that day, the governing or presiding head of a nation be termed "King" or "President" will be of small account, inasmuch as the material side of the Kingdom of God on earth shall have been evolved.

Philadelphia, August 19, 1911.

GEO. EDW. FABER.

AMERICAN "SOCIETY," REAL AND SHAM.

WHAT is American society? Certainly it is not represented by so-called leaders who wink at moral and legal dereliction and give fêtes in honor of delinquents. It is not made up of scorners of morality and evaders of legal obligations. It does not spread flowers in the path of the conscienceless and honorless libertines who lightly trip between the altar and the divorce court.

The line of demarcation between real and sham American society is defined by the men and women who protest against the Astor scandal, and the "so-called leaders of society" who complacently overlook the disgrace on account of the wealth and social position of the principals.

The moral sense of the nation—American society in the true meaning of the word—is expressed in the indignant denunciation of the lawless marriage by the clergy, the public, and the press. Public sentiment was voiced in Miss Spence's indictment [in an article in the *Evening Post*, afterward reprinted in the *World*] of the demoralizing influence of money-mad parents and degenerate social environment. The conscience and law-abiding opinion of the American people spoke in the bold language of Bishops Doane, Greer, Perry, and Lawrence, who condemned Colonel Astor's contempt of law, morals, and judicial decrees.

With the one notable exception of the New York *Herald*, whose reference to eminent prelates of the Church as "cheap clergymen seeking cheap notoriety" found a ready echo in the mouths of habitués of the divorce courts, the press is practically a unit in reflecting the sound views of the great body of American society.

The Pittsburgh *Dispatch* asks: "May not the toleration of the courts to this ignoring of their judgments become exhausted in a case of such prominence?" The Rochester *Herald* declares that "it ought to be impossible for a citizen of New York State who has been lawfully forbidden to remarry to defy the law by going into Connecticut or New Jersey." The Troy *Press* says: "It is palpable that many divorces in high life and among actors are immoral to a disgusting degree and tend to undermine the safeguards of society." The Philadelphia *Inquirer* laments the lengths to which divorce has been going and says that "nothing could be a greater evil for society." "It makes a farce of legal procedure," is the comment of the Pittsburgh *Post*, which urges uniform divorce laws.

It is evident that the "so-called leaders of society" who ignore the laws and despise public opinion are riding for a fall. They should take a leaf from the experience of lawless business leaders who thought themselves above law. Enlightened public opinion has brought them to an accounting in court. Publicity will do its perfect work in the case of the lawless social leaders.

The bulwark of social corruption is secrecy—the immunity granted to wealth and social position from public disclosure of the facts in divorce cases. Secrecy in divorce trials is a travesty on justice. When the moral force of publicity is applied to divorce and its allied scandals, social and legal reform will be assured.—*New York World*.

THE REV. W. L. WATKINSON noticed in many Wesleyan pulpits a motto: "Remember the children." For himself, he said he found it hard to forget them. They were in the homes of his parishioners, and every Sunday school. God does not intend that they shall be forgotten; so He links promises for them with those for parents, and makes the adult share with the child.

Literary

AUTOBIOGRAPHY OF BISHOP A. R. GRAVES.

The Farmer Boy Who Became a Bishop. The Autobiography of the Right Rev. Anson Rogers Graves, S.T.D., LL.D. Akron, Ohio: New Werner Co.

This very praiseworthy and useful little volume covers the strenuous life history of one of our hardest-worked and most consecrated and successful Missionary Bishops in the domestic field. When Bishop Graves assumed the charge of the jurisdiction of The Platte, in 1890, there was comparatively little in that vast territory save sand plains and sage brush; and no more unpromising field than this, save Alaska, lay before missionary enterprise on our northern continent. What it has become, under a score of years of unremitting and self-sacrificing toil, is simply narrated in this volume in a modest, direct, and homely style that strongly recalls the heroic words of General Grant in his world-noted *Memoirs*.

Reared on an Illinois prairie in the administration of President Pierce, with no immediate means or facilities for education, but with the unquenchable fire of ambition burning within his heart, the timely generosity of his great-hearted eastern uncle provided the former, and a Green Mountain home and kindred ably stirred the latter. A high school, college, and seminary training fitted for the ministry a lad who, when he left Illinois, still had the remnants of an adolescent quasi-infidelity lingering within him that the popular sectarian teaching of his youthful days had not been able to satisfy.

Each forward step was taken with deliberation and only on sincere conviction; for the author's temperament was one of slow growth—slow but sure—as his work has herein testified. His early training in the life of the farm admirably fitted him for the all-around work of his calling that brought into requisition all the capacity of "the man of all trades," summoned in many an emergency to an immediate resource with no one at hand to assist; and his love of nature in hunting and fishing furnished the necessary relaxation of the strong bow that recuperated his strength and lengthened his years of usefulness.

And now, after twenty years of severe toil, and after very many thousands of miles of laborious travel over his vast jurisdictions, Bishop Graves lays his autobiography before the Church in his year of "three-score and ten," in simple yet stirring words, in the hope that it may make its appeal to many a lad now in his "teens," crystallize his budding ambition, and direct it to the worthy ends toward which he has blazed the way through the forest of difficulty. And the thoughtful mind will readily recognize the availability and, indeed, the desirability of Sunday school libraries throughout the land as a vehicle for the distribution of this valuable work to juvenile readers, as well as to those of a larger growth.

A BOOK FOR NURSES.

The name of the late Lord Bishop of Lincoln, Edward King, of blessed memory, is one "to conjure with" among earnest Churchmen in England and America, a saint, a learned and godly Bishop, a devotional writer of renown. There has just been published by Mowbray & Co., London, an attractive book entitled *Counsels to Nurses*, containing Bishop King's addresses and annual messages to the Guild of St. Barnabas for Nurses, of which he was patron in England from 1888 until his death last year.

Bound in white and handsomely printed, its very appearance commends it to the attention of all who are at all interested in the nursing profession. Its contents are fascinating, and deeply spiritual. The Preface is by the Rev. E. F. Russell, of St. Alban's, Holborn, chaplain general of the Guild of St. Barnabas in England—an appreciative record of what Bishop King was in his relations to the guild, and of what he did in its behalf.

Mr. Russell also furnishes a biographical note on Bishop Sailer, of Bavaria, a spiritual writer who was a great favorite with Bishop King, and whom he frequently quoted and had portions of his writings translated, and printed in the guild paper, the *Misericordia*. "They had much in common, the same evangelical simplicity, the same warmth and tenderness of piety, the same all-embracing sympathy." In 1903, the guild presented to their patron a portrait of Bishop Sailer, which is reproduced in this little book. There is also, as a frontispiece, a most attractive and satisfactory photograph of the Bishop of Lincoln and the Bishop of London together, the latter a patron of the guild for many years and now.

Three addresses are given, on "Gentleness," "Love," and "The Loving Kindness of the Lord"—the last sermon to the guild preached in 1907.

The annual letters were written at Christmas and Lent from 1888 to 1909, and are full of exhortation.

Anyone who has ever seen and known Bishop King will want

to possess this book, if only for his picture therein contained. All readers of it will come into touch with a character rare indeed, and shedding virtue as from the Master for the help and comfort of souls. We advise all who value spiritual counsels to buy the book and read it over and over.

The Young Churchman Co. will provide copies for all who desire it. Price, 60 cents. Postage 5 cents. C. W.

MISCELLANEOUS.

The History of Divorce and Re-marriage for English Churchmen; compiled from Holy Scripture, Church Councils, and Authoritative Writers. By H. J. Wilkins, D.D., Vicar of Westbury-on-Trym, and Reader of Redland Chapel, Bristol. New York: Longmans, Green & Co.

This is a useful book. In 180 pages it gives a convenient summary of the history of opinions in the Church on the subject of divorce and remarriage. It brings out clearly the wide divergence on this question between the East and the West, and points out the uncertain teaching of some of the early fathers, an uncertainty reflected in the opinions of Anglican divines. Keble, for example, held marriage to be indissoluble, while Pusey would have allowed remarriage after a divorce on the ground of adultery. The peculiar value of the book lies in its treatment of the evidence of Holy Scripture, especially in ch. v., on "Criticism of the Gospel of Matthew." It is shown that modern criticism discredits the authority of the "Gospel of Matthew," and that the words "except for the cause of fornication" are probably an editor's interpolation into our Lord's words. The conclusion of the author is that our Lord taught what the Western Church and the Church of England in particular have always held—the absolute indissolubility of marriage. G. B. J.

Psychic Phenomena: Science and Immortality. By Henry Frank. Boston: Sherman, French and Co. Price, \$2.25 net.

Mr. Frank is the leader of a congregation of people in New York City who meet every Sunday for a lecture and exercises, very much as Christian people do for a sermon and public worship. The present large volume aims to work out the question of immortality. A great deal of more or less familiar matter dealing with psychical research is put before the reader, together with the very most advanced biological and scientific hypotheses. The author's conclusion is that immortality may be won by some and not by others. "It may be . . . that only they shall go into another vital experience who shall prove their right by force of moral fibre, by tenacity of purpose, by virility of personal consciousness."

Two grave objections occur to us in connection with the general method and argument. Mr. Frank's biological and scientific authorities of to-day may shift their grounds and change their conclusions to-morrow; and again, such ground-work for conviction can never bring the personal certitude and peace that faith confers upon the Christian.

P. R. F.

The Pattern Life. By W. F. La Trobe-Bateman, M.A. New York: Longmans, Green & Co. Price, 90 cents net.

Here are ten short sermons on the Pattern Life, and one each on Prayer, the Holy Eucharist, and Absolution. Clear, direct, and practical they are, and intensely devout and full of spiritual and mystical feeling. The language as well as the thought is exquisitely beautiful. May the writer of these words of commendation express the hope that the reader of them will become possessed of this little volume?

P. R. F.

MEMBERS of the "Shut-in" societies, or any who have invalid friends, will be glad to know of a little book just published by Mowbray & Co. for the English Society of Watchers and Workers. It is called *A Book for the King's Watchmen*, and is a compilation of stray thoughts, meditations, verses, and devotions for invalids. At the end of each section are appropriate collects, hymns, etc., and at the end blank pages for entering other helpful thoughts gathered in reading. The selections are all good, and, best of all, breathe a tone of resolute joy and cheerfulness. What makes it touching in its helpfulness and gladness of spirit is that it is a compilation by an invalid for other invalids. These sentences strike the keynote of the volume: "To the ordinary run of people religion is rather a depressing thing. To the majority of invalids it is a subject that tells on their vitality. Only one invalid in a thousand finds uplifting joy and strength in spiritual things." This little book will surely help the other 999. We commend it as heartily as does Canon Randolph of Ely in his admirable foreword. [London: Mowbray. Milwaukee: The Young Churchman Co., American agents. Price, \$1.00. Postage 10 cents.]

A BOOK handsomely made, printed in red and black, is *The Psalter in Latin and English*, with introduction by J. H. Bernard, D.D., Dean of St. Patrick's Cathedral, Dublin. Dr. Bernard traces the history of the Psalter and its translations, and well observes: "The English edition will not suffer by comparison with the Latin; but, none the less, a comparison will often suggest some thought that has escaped attention in the vernacular." The book will also be useful to those who desire to "brush up" an early but fleeting knowledge of the Latin tongue. [A. R. Mowbray & Co., \$1.80.]

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

AFTER seeing "The Passing of the Third Floor Back," one is apt to be in a moralizing mood. The little things of life assume great proportions and the possibilities of the individual for sweetening life for those about him, becomes such an easy and natural thing.

"If every one would only do the little kindnesses . . .": this thought was the uppermost in my mind recently, when I met Mary B—, who is the U. O. treasurer of our diocese.

"Come with me to Mrs. S—," she said; "you are just in time for a 'story.' I am to meet a woman there from the mission. We are to confer about the U. O. meeting in October."

As we walked along I told her what was in my mind about little kindnesses and she very charily said: "Well, I fancy there are a lot more of them than we think, and in unexpected places; but, of course, we might all do more. Mrs. S— is a woman of little kindnesses, and she manages to do most of them through the Church."

We were at Mrs. S—'s door by this time, so I could not ask just what she meant; but we found the little woman from the mission there having a cup of tea, in which we joined. She was a bright-eyed, rosy English woman, exceedingly happy of countenance, especially now, as she narrated the manner of raising the building fund for the mission.

"Us women 'as worked 'ard over hit. We've sold five 'Edith's Choice' quilts this spring; then we 'ad our Saturday markets. The fund's growin' and the vicar, 'e put a clock in the parish 'ouse and 'e turns the 'ands as fast as the money's raised—and—" she took a satisfactory gulp of tea—"hit's ten minutes to twelve now."

"And that means," questioned Mary, "that the money is nearly raised?"

"Nearly raised," Mrs. Taber said joyously. "You know Mr. H— of St. John's parish? ('e done the service for us when the vicar was on vacation). Us women think that 'e's the one that give the thousan' dollars if us women 'd raise five hundred, and—" she looked around, nodding happily "*hit's as good as done.*"

"Let me see. You are the U. O. treasurer of the mission Auxiliary, aren't you?"

"I'm the president," she said proudly, "and 'count o' there bein' so few, I'm the U. O. treasurer, too. You see, us women's so busy; I do my three washin's a week at 'ome, and most o' the women irons and does day's work for people."

"You are certainly a staunch Churchwoman, Mrs. Taber, to work so hard for a living and yet be so faithful in Church work; the mission has a treasure in you."

"If I am a 'treasure,' 'tis 'er as made me so." Mrs. Taber looked at Mrs. S—; "without 'er 'elp and kindness I couldn't 'a done it."

The little woman took her leave soon, and as she passed out at the gate she carried with her a large suit box, fastened with much string. Mary and I exchanged glances.

"Mrs. Taber and yourself have similar taste in clothes," Mary said, smiling, as Mrs. S— reëntered the room. "I'm sure that was once your suit, and that neatly darned shirt-waist, and those dainty gloves. Oh, I can guess what was in that box; and then she said you had made her a 'treasure.' Please own up how you did it. I would like to be a treasure-maker, too."

"It's just a case of taking thought. To you two I don't mind telling it." She poured us a little more tea.

"I didn't know any poor folks when I came here to live, and you don't know what a loss it is. I had my five children, all growing fast, and as a family we had much clothing in the course of a year: good garments outgrown, hair-ribbons, shoes, hats, even school-books.

"I could have sent these things to the Salvation Army or to some of the charitable societies, or the public schools would have been glad of them. At first I disposed of them at random; gave them to my laundress or to the cook's 'cousins,' or to any-

body who asked; but finally I decided to adopt some Church family.

"Jennie Jackson knows everybody at the mission and knows all about them; she told me about Mrs. Taber, whose family was a little younger than my own and just about as numerous. Well, it has been a happy experience; it has done me good. Those children were all sent to church decently clad. Mrs. Taber has a sister who helped her with the sewing; they take my bundles and find in them such vast possibilities—everything turns out so neat, so well pressed; my own things positively take on a new value when I see them on her. To see her presiding over her Auxiliary in my black voile gown is a positive pleasure, and she accepts it in such a beautiful spirit"—Mrs. S—spoke lower—"yes, in the very spirit of Christ—grateful, appreciative, yet with such dignity."

"And you," I interrupted, "you have shown the spirit of 'The Third Floor Back.' It was not so much your giving; we can all do that; but giving to the right person, and at the right time."

"It was nothing—nothing; giving of my plenty; and the benefit has been to me, but I am so glad I had the thought of doing what I can do within the Church."

Afterwards I heard from Jennie Jackson the story of this woman, who was a widow with five children. The Church would have been a meaningless thing to them, for they had not the clothes to appear decently in church; their mother's manual labor could procure only food and rent. This thoughtful act had kept them in the church, a useful, self-respecting family. They had all been confirmed, were all in Sunday school, and were represented in all of the mission's societies, all because one woman thought of doing her good deeds for the children of the Church.

THE SUGGESTION about a "campaign of tatting" for the benefit of the Blue Mite Boxes, this summer, bids fair to be realized. Another correspondent inquires as to the possibilities of tatting as a money-earner. Still another sends word that she has made a handsome set of pajamas for the ultimate benefit of the omnivorous-mite-box.

AN OFFICER of the Woman's Auxiliary writes from a summer resort: "You may be interested to know that a group of visitors here spend one morning studying about Japan and another party listens to readings about missionary work in Africa."

THE HOLIDAY HOUSE of the Girls' Friendly Society in the diocese of New Jersey, situated at Island Height, is having a most satisfactory season. The House opened on June 29th with a members' conference and since that time has been filled to its utmost capacity. Through the kindness of an associate, two more beds have been furnished and the helpfulness of the House thus increased. The two branches of the Society in Elizabeth gave a boat called *The Barnard*, in memory of a beloved associate who in former years gave much of her time and strength to this work. In memory of this same associate, a beautiful book case, filled with good current literature, has been placed in the living room of the House.

THIS from a correspondent of the G. F. S. in Western New York: "Noting in THE LIVING CHURCH of August 12th the question, 'Do Mothers Still Give Prayer Books?' I am led to tell you that in St. Luke's parish G. F. S., Rochester, N. Y., every member, when admitted, is given a Prayer Book, in memory of the mother of the Branch Secretary, who was the first Honorary Associate in the diocese of Western New York. Considering that there have been 362 admitted to membership, it tells of a wise distribution of our precious Book of Common Prayer."

This same branch has the use of two pews in the gallery of St. Luke's Church, for its members, and stately contributes \$20 toward parish expenses.

THE WRITER also speaks of the organization of a new branch of the G. F. S. in Bolivar, N. Y., formed on June 1st of this year. Miss Jennie L. MacDowell has been appointed secretary by the rector of the mission Church of Our Saviour there. This mission has existed in Bolivar only two years, and until March, 1911, they had not a resident rector. Now the Rev. Richard D. Baldwin is in charge. This new G. F. S. branch makes twenty-three now in Western New York.

I HAVE neither riches, nor power, nor birth to recommend me. Yet if I live I trust I shall be of service to mankind and my friends not less than if I had been born with all these advantages.—*Sir Humphrey Dary's note-book, when twenty years of age, in Dr. Bedloe's office.*

"SOME FELL BY THE WAYSIDE."

I see the field, and follow with my eye
The trodden path, where some with careless feet
First scarred the soil; where many steps repeat
Their heedlessness, or worse, till hard and dry
Its barren track; and still the footsteps ply
Their busy way, through dust and noonday heat.
What if the Sower they should chance to meet—
Will they remember as they hurry by?

Lord, help me to remember, as I go
On frequent errands passing to and fro,
Lest I grow careless where I tread to-day;
Lest I Thy field with wilful step deface,
And good soil, trampled, yield the seed no place
When from Thy Hand it falls beside the way!

(REV.) JOHN MILLS GILBERT.

AS ONE DEAD.

BY H. L. ANDREWS.

IT was a perfect day, with just a suspicion of languorous heat in the sunshine. Katy, with her usual perverseness, left the road and stopped in the shadow of a large oak-tree, merely swishing her tail in response to the Doctor's agitation of the reins.

Perhaps it was to forestall a suggestion of the application of the whip to the animal's sleek back which made the Doctor suddenly direct my attention to the figure of a man slouching along behind a plough. A more forlorn picture of man and beast I had never seen. Even as I looked, something about the harness gave way. The horse stopped. The man dropped the reins and began slowly to search the pockets of his disreputable clothes, finally producing a piece of string. With this he mended the break and then proceeded listlessly with his ploughing.

I raised my eyebrows in question. "That," answered the Doctor, impressively, "is the Honorable Charles Timothy George Trevelyan!"

"No!" I exclaimed.

"Impossible!" I added, as I looked again at the weazened, weather-beaten, untidy figure which had stopped again to remedy another break.

The Doctor laughed. Katy lifted her head at the hearty sound, and before she could get it to earth and green grass again, her mistress had her once more trotting along the road.

As we jogged on, the Doctor asked, "Shall we turn another leaf in the volume of Agua Bendita?"

I nodded assent.

"Some years ago one of the old settlers of Agua Bendita died and his farm was sold to a stranger—a quiet, taciturn man, who settled at once on the ramshackle place, which seemed each year to take on new phases of dilapidation. The man at the plough was the stranger. He was at no pains to make friends with his neighbors and rarely came to the village. When he did he drove in an old gig, with just such a horse as we have seen. At first the villagers made kindly advances, but his manner of cold indifference had its effect, and after a time he came and went unmolested and with little comment. Often and often I met him on the road mending, as we have just seen him do, some break in the harness. I did not know who he was for some time, taking him for what he appeared to be, a country yokel, lazy, shiftless, and untidy. I was about to read him a little lecture one day, as I supplied the necessary piece of string, and was beginning—'My good man'—when the head was lifted and I looked full into a pair of eyes whose dancing intelligence promptly silenced me. His hard little face wrinkled all over with amusement, but he did not laugh outright.

"Well, my good Doctor"—he mimicked.

"With that we both laughed, he in his silent way, and I aloud. I held out my hand and received a hearty grip from his hard, horny, one, and since then we have been pretty good friends.

"When he had been here some time—long enough for the villagers to forget he had not always lived among them—a messenger appeared at Agua Bendita, enquiring for one Charles Timothy George Trevelyan, Esquire.

"Nobody knew of such a person. A curious crowd had followed the smartly dressed stranger up the street, and all were quite, quite sure no such person lived in Agua Bendita.

"Little Benny, our village wag, scratched his head, looked puzzled, and then unconsciously, and all in a moment, won for himself that reputation he had for years undeservedly claimed.

"Why, sir"—in deference to the smart appearance of the stranger, perhaps to the 'esquire'—"Why, sir, ye can't mean Untidy Tim, can yez?"

"At that moment Judge Carpenter appeared and conducted the stranger into his office. And never since that day has the Hon. Charles Timothy George Trevelyan been known in this village, or hereabouts, by other name than that so aptly given by little Benny."

"But, Doctor!" I exclaimed. "The cause? Why does he live in this manner?—a man whose family has for generations been gentlefolk!—a man whose own personal achievements are so far above the average!"

The good Doctor shook her head sadly.

"My friend," she said, "take away ambition from the life of man or woman and it leaves that man or woman purposeless, adrift. Each of us has, or once had, an ambition to achieve something. Without it we might as well be dead. It is our motive power. It may be but the gratification of self: it may be the benefitting of others—the winning of love, friends, power, fame, or money. Before the Hon. Charles Timothy George Trevelyan became Untidy Tim he was a *man* in the best sense of the word, strong, purposeful; now he is but the shadow of one.

"He was proud and sensitive, but beneath his austere exterior he possessed a wonderful depth of tenderness, his affection proving largely, if not his inspiration, at least the impetus toward great achievements. Upon his beautiful wife he lavished all the depth of his love—at her feet he laid his triumphs, loyal and true through all her moods of fitful brilliancy, strange depression, and capricious indifference.

"When he had been married about eight years he suddenly, with his wife and child, disappeared, leaving home, friends, career, without one word of explanation to any one. All past associations were broken off and for years nothing was known of his whereabouts. The ambitious Charles Timothy George Trevelyan, of Trevelyan Hall, became as one dead, and there appeared in the village of Agua Bendita this purposeless, shiftless shadow of a man, Untidy Tim."

We had turned on our homeward way, and Katy was trotting along in an exemplary manner, which foretold of supper and a comfortable stall at the journey's end, when we came again in sight of the dilapidated old farm-house.

"Not an attractive sight," the Doctor commented, as I gazed about, "nor a pleasant story, though a sad enough one. That dilapidated house contains one of the finest scientific libraries in the state, the only relic of his former life.

"One day while enjoying an hour among the books, in the absence of my host, Mrs. Trevelyan, whom I had only seen once or twice, and never alone, came into the room. Her manner was very strange and confirmed what I had long suspected. Looking furtively around, she came directly to me, and, touching the book in my hand, an almost priceless volume, asked if I cared to buy it, offering it to me for a trifling sum. Before I could answer her husband entered, and she turned away with a wild, silly laugh, saying it was only a joke.

"It was some time before Mr. Trevelyan again offered me the use of his library, but one day, during a roadside chat, we became quite heated over a certain disputed passage, and he (he is always a different man on such occasions—eager, brilliant, his reserve gradually melting away) almost ordered me to the library to look up the passage under discussion, promising to follow immediately.

"The library is that long room in the wing on this side"—the Doctor indicated it with a wave of her hand—"and is rarely entered by any one but himself. I was rapidly turning the leaves of the volume in question when Mrs. Trevelyan again appeared, looking frail and pretty but dishevelled and untidy, and scarcely able to walk. I assisted her to a chair. For a moment she lay back with closed eyes, then roused herself and, with that strange, furtive glance, caught my hand and implored me not to tell her husband, but to give her something to relieve her pain, as she was suffering intensely.

"The bright, eager look faded from Mr. Trevelyan's face as he crossed the threshold of the room and saw his wife.

"Not a great while after this she passed away, and then another messenger came with another appeal from the old home

across the water for Mr. Trevelyan's return; but—he does not return."

The winding road brought us near the house. The plaintive sound of a child's voice came to us.

"His child?" I enquired.

The Doctor nodded, and continued: "Is the explanation, I think, of his remaining Untidy Tim. You see he has lived with this horror so long that he is morbidly fearful lest the curse be upon her. The woman had been addicted to the habit before her marriage. When he discovered it he was full of pity and made every effort to help her overcome it, but without avail. It was years before he realized she had no wish to overcome it and that she had deceived him into thinking she had ever tried to give it up. Even when she was dying she seemed to have no sense of the moral degradation of her condition."

"Is he fond of the child?" I asked.

The Doctor sighed. "He feeds and clothes her, but otherwise ignores her entirely; unwilling, I suppose, to suffer through his love a second time."

"But!" I began, fiercely.

"Oh," interposed the Doctor, "I know that does not excuse him. Yet think how terribly he has suffered, and the child is a weird little thing."

"Is there any ground for his fear?" I began.

"No, no!" the Doctor quickly said, adding tenderly: "Poor, love-starved lamb—no wonder she seems queer; but some day she will find the key to her father's heart, and he will come into his own again."

It was growing dark and in the gathering dusk I noticed a forlorn little figure leaning against the fence. The Doctor tightened the reins, but before she could speak, if so she intended, we heard the child's pathetic voice timidly sob:

"Father! Oh, my father! I want you! *I need you!*"

From the shadows a slouching figure suddenly straightened, and a man leaped forward with outstretched arms towards the sobbing child.

Katy had trotted almost home before either of us spoke again. I was thinking of what I had seen—first the slouching figure, dragging its weary way after the plough; then the lifted head, the squared shoulders, the outstretched arms, the ringing voice answering the child's cry for love; and, last, the man standing in the evening light with the peace of the hills softening the careworn lines of his face—a man's face, tender with love long suppressed—a man's arms tightening around the child. Untidy Tim no longer! As one risen from the dead stood the Hon. Charles Timothy George Trevelyan—a man with a motive, a man of purpose!

"God help that man who has it not!" I ejaculated aloud.

"Amen!" responded the Doctor.

AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

VIII.—SUNSET—RINGING TO EVENSONG.

THE sun has sunk beneath the horizon, leaving a blaze of scarlet and gold in its wake, which colors up the waters of the lake and changes the blue of the eastern sky to amethyst and lilac.

The afternoon has been hot, so that those who could, sought shady nooks or kept indoors; but now the sun has gone down, and the air is cooling off, boats are being launched and preparations made for an evening's outing. Some are planning for a row to the shores of the upper lake, where they will land and, piling up the brush, kindle a bonfire and pass an hour or two telling stories, singing songs, and otherwise making merry.

A stillness is settling down; there is very little breeze, so the leaves of the trees are scarcely moving and the surface of the lake remains unruffled except when a boat passes by. I am sitting on the porch, enjoying the quiet and the coolness after the heat of the day. My thoughts turn back and I recall a summer evening years ago when, with some boy friends, I was out on the river Thames in England. As we slowly paddled along, while the lingering daylight gradually merged with the twilight, we heard distinctly the bells of a church some miles distant, ringing for Evensong. They made me think of those beautiful lines of Faber:

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea."

There are two things especially I would love to listen to

again, the sweet toned chiming of old church bells and the song of the skylark. Each is exquisite and unrivalled.

Both in English and French villages the bells will summon to worship at evening. The day may have seemed long and its toil severe, but it comes to an end. "Man goeth forth unto his work and to his labor until the evening," when the sun at his going down extends his beams athwart the heavens, as if in prayer and adoration, indicating that now is the time for the offering up of the evening sacrifice. *Sursum Corda!* The day with its cares and activities is closing, let us give thanks to Him who provides a resting time for His creatures.

How different God is from man, who has to be compelled to allow those who toil for him sufficient hours in which to refresh their wearied bodies, as witness the laws for limiting the hours of labor. Formerly men sweated and miled eighteen hours a day, and if their employers had only dared, they would have kept them at it for seven days in the week. But God sends the birds, the insects, the animals, the flowers to sleep soon after sundown, while those who are on the night shift quit promptly at sunrise.

The evening has its own peculiar charm. It is just suited to our condition if we have not idled away the day. In the morning we must needs be stirred and roused to renewed activity, but in the evening we need to be calmed and soothed, so we can lie down in peace to enjoy a refreshing sleep, "Tired nature's sweet restorer."

As I sit watching the afterglow and the evening star heralding the night, I am conscious of being gradually let down after the exertions and tension of the day. After having borne its burden and heat, I am now being repaid by a delightful sense of relaxation and repose which takes possession of me. And while thus enjoying my ease, my mind reverts again to past years, to a Sunday afternoon service in the school chapel. I remember the preacher but have forgotten his sermon with the exception of a quotation he used:

"Be the day weary or be the day long,
At length it ringeth to evensong."

Again my thoughts recede, and in memory's ear the vesper chimes ring out from the tower of an ancient gray Cathedral. I see again the white robed clergy and choristers in the stalls. I hear the flute-like trebles of boys chanting "Lord, now lettest Thou Thy servant depart in peace," and then the deeper tones of the priest in the prayer:

"Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour, Jesus Christ"; to which the kneeling worshippers respond with a softly sung Amen.

[THE END.]

LOVING SERVICE.

ARE not these two words the sum of what is or ought to be the daily life of every Christian? When, after a delightful time for rest and recuperation, the call comes to take up again our task and do our allotted share in the world's work, should not this be our heart's desire: to give Him the very best we can give, to throw ourselves with heart and soul into the work He has appointed for us to do, with glad thankfulness that time and opportunity are still given us to serve Him ere we go?

"Ye call me Lord and Master and ye say well, for so I am." Blessed assurance which throws a new light over all our life, and fills us with fresh zeal; giving a firm purpose to all our work, whether it be great or small in the eyes of our fellow men; assurance which makes life with all its duties, all its problems, truly worth living, for are we not working for our Lord and Master? It may be the ten talents are ours or, as is more often the case, the one talent only, but, whether ten or one, His! And to Him we shall have to render an account. Let us never forget it: His, the strength which He bestows upon us; His, our time not to be wasted in selfish pursuits; His, whatever earthly blessings have been granted unto us.

Shall we not render thanks unto Him by using all His precious gifts in His loving service? ZOAR.

"COME unto Me, all ye that labor and are heavy laden, and I will give you rest." Jesus Christ says *all*. He leaves not out a single one, man, woman, or child. The remedy which He hath ready for them is perfect and unfailing: therefore the true spiritual physician may say to His patients, what the bodily physician, if he be careful to speak the truth, must not venture to say: "Take this, for it is a certain and infallible cure."—*Keble*.

Church Calendar



Aug. 24—Thursday. St. Bartholomew.
 " 27—Eleventh Sunday after Trinity.
 Sept. 3—Twelfth Sunday after Trinity.
 " 10—Thirteenth Sunday after Trinity.
 " 20—Wednesday. Ember Day. Fast.
 " 21—Thursday. St. Matthew, Evangelist.
 " 22—Friday. Ember Day. Fast.
 " 23—Saturday. Ember Day. Fast.
 " 24—Fifteenth Sunday after Trinity.
 " 29—Friday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

Sept. 1-3—Sixth Dept. Miss. Council, Duluth, Minn.
 " 7-10—Internat'l Pacific Coast Conference, Seattle.
 " 18-22—Holy Cross Retreat for Clergy, West Park, N. Y.
 " 25-29—Training School for S. S. Teachers, Ch. Tr. and Deaconess House, Philadelphia.
 " 29—Consecration Dr. Winchester, Trinity Cathedral, Little Rock, Ark.
 Oct. 2-3—Dioc. Council, Milwaukee.
 " 3—Special Dioc. Council, Chicago.
 " 3-6—Conference of Colored Workers, Orange, N. J.
 " 4-5—Fifth Dept. Miss. Council, Milwaukee.
 " 18-23—B. S. A. International Convention, Buffalo.
 " 24-26—Second Dept. Miss. Council, Newark, N. J.
 " 25-29—Eighth Department Miss. Council, Sacramento, Cal.
 " 28—Consecration Drs. Rhinelander and Garland, Memorial Ch. of Advocate, Philadelphia.
 Nov. 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

Personal Mention

THE REV. CLARENCE H. BEERS has accepted the rectoryship of Christ Church, Bethlehem, Conn. His P. O. address is R. F. D., Washington, Conn.

THE REV. EDWARD S. DOAN, rector of St. James', Marietta, Ga., has returned to his parish after a month's vacation at Sewanee, Tenn.

THE REV. DWIGHT WORDEN GRAHAM, who resigned St. Mark's mission, Forest Hill, Newark, N. J., on June 25th, is now assistant at Christ Church, New Brighton, Staten Island, N. Y.

THE RT. REV. JOSEPH H. JOHNSON, D.D., Bishop of Los Angeles, recently left California for Europe, to be away until the latter part of October or first of November.

THE REV. CLAYTON M. LEGGE of Toronto has accepted a call to the rectoryship of St. Andrew's Church, Brooklyn, vacated by the death of the Rev. William N. Ackley.

THE REV. ROBERT BENISON of St. Mark's, Los Angeles, has been appointed to the position of missionary in charge of all the places along the line of the Santa Fe Railway, between Los Angeles and The Needles, including the following towns: Victorville, Ora Grande, Ludlow, Barstow, Needles, with other points. Address 2206 Leoti avenue, Los Angeles, Cal.

ORDINATIONS.

DEACONS.

COLORADO.—On Wednesday, August 16th, at the Church of the Messiah, Las Animas, GEORGE WASHINGTON DUNLAP, formerly a Presbyterian minister, was ordained deacon by the Bishop of the diocese, who also preached the sermon. The candidate was presented by the Rev. H. J. Johnson of La Junta. Mr. Dunlap has been in charge of the Las Animas work as lay reader and now continues in charge.

MONTANA.—On Tuesday, August 8th, at St. Luke's Mission, Belt, Mr. W. W. CONNER was ordained to the diaconate by Bishop Brewer. The candidate was presented by the Rev. Floyd J. Mynard of Great Falls, who also preached the sermon. The Rev. Mr. Conner comes from the Dutch Reformed Church, having previously been pastor of an old and influential congregation at Newark, N. J. He received his training at Princeton. He will continue in charge of a group of missions around Great Falls during his diaconate, to which he has already given valuable service.

DIED.

AUSTIN.—Suddenly, on August 13th (the Ninth Sunday after Trinity), 1911, CLELAND AUSTIN, warden of Grace Church, Canton, N. Y. "Lord, all-pitying, Jesus blest, Grant him Thine eternal rest."

DAVIDSON.—Entered into life at Montreal, on Thursday evening, August 3, 1911, aged 68 years, FLORA WESTOVER, widow of the late Archdeacon DAVIDSON.

"Make them to be numbered with Thy saints: in glory everlasting."

KENNEY—CUNNINGHAM.—By accidental drowning in Lake Champlain, opposite the shore of the Shelburne Farms, on August 9th, aged 15 years, Miss LUCILLE WEBB KENNEY, of Shelburne, Vt.

Also at the same time and place, in the same accident, aged 17 years, Miss EDITH GERTRUDE CUNNINGHAM, the only child of her parents, of New York City.

The funeral of Miss Kenney was held in Trinity Church, Shelburne; the body of Miss Cunningham was taken to New York.

LINNERT.—In Burlington, Vt., on August 9th, aged nearly 60 years, Mrs. JOHANNA, wife of John LINNERT, formerly of Germany.

SALLADE.—Entered into rest August 17th at Fond du Lac, Wis., NATHANIEL WOODSIDE SALLADE. R. I. P.

MEMORIALS.

HENRY B. ELY

In the death of HENRY B. ELY the Catholic cause in the West has lost its strongest champion and most energetic worker. The leading part which he took both in the founding of the Catholic Club in Los Angeles and of the monthly journal known as *The American Catholic*, is sufficient to indicate the nature of his activities and the value of his services.

Born in New York in 1866, of faithful Church people, he served as a choir boy, and later on as a vestryman, in the Church of the Redeemer in that city, when under the late Dr. Schackelford. There he acquired a devotional training and a grasp of the Catholic Faith which were the foundations of the great religious influence which, later on, he exercised in the West. As a young man he entered Columbia University, where he devoted himself to the study of law, a study which he afterwards pursued in the offices of Cater & Labyard, New York. His great powers of speech and wide legal knowledge gave him, while still very young, a successful legal career in New York, when, unfortunately, lung trouble intervened, and, at the age of 34, he was compelled to seek for health in the climate of Colorado. Later on, his condition improving, he took up his residence at Redlands, in California, where, in spite of great opposition at the time, he founded a "Settlement" for poor consumptives which is now regarded as one of the leading charities of that city. It was during his residence at Redlands that the Los Angeles Catholic Club came into existence and *The American Catholic* developed from a local parish paper to its present position as an influential Church monthly. In this publication he took the keenest interest, up to the end of his life contributing to every number, and writing some of the most devotional articles in that paper.

Two years ago he again sought relief from a visit to Colorado, but as his health continued to fail, he returned some months since to California, and took up his abode in Los Angeles in order that he might at least pass away among his spiritual friends, with all the privileges of religion. The end was in all respects most edifying and most Christian. His great delight was in prayer and spiritual conversation, and as the close drew near, having made every possible arrangement for the future of his family and arranged all his worldly affairs, he received the last Sacraments; and after the Holy Unction he put the world entirely away and till the end came, some fifty hours later, on August 3d, he gazed intently at the crucifix.

The funeral service took place at St. Matthias' church, Los Angeles, with all the accessories of Catholic worship, and was attended by a large number of the Catholic minded clergy and laity in that city. He leaves behind him a widow and four children; his eldest son is now being educated in Kent School. R. I. P.

RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, D.D., professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

S. S. J. E. RETREAT FOR CLERGY

It is proposed to hold a retreat for priests, conducted by the Rev. Father Powell, S.S.J.E., of St. Augustine's Farm, Foxboro, near Boston, from Monday, September 11th, to Friday, September 15th. Names should be sent to the FATHER SUPERIOR, S.S.J.E., 33 Bowdoin street, Boston, Mass., who will gladly supply information.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED—CLERGY.

WE are seeking an Assistant Priest for the magnificent new Denver Cathedral; young, unmarried. As we have full Cathedral service he must be musical. His role will be chiefly the Sunday school, Brotherhood work, and the choir boys; the latter he should mainly train. Churchmanship is immaterial provided he is an earnest Christian man. Salary \$100 a month to begin with. Address DEAN HART, Denver, Colorado.

PRIEST WANTED for town of 6,000 and mission 25 miles distant, 4,000. Single man not over 40 years of age preferred; High Churchman. Salary \$1,200; both buildings good repair; congregations both harmonious; fine chance for energetic Churchman; five (5) colleges in the two places; good climate. Address R. E. R., care LIVING CHURCH, Milwaukee.

SEVERAL vacant mission stations in South Dakota. A living stipend; a rapidly developing state; a progressive people; an opportunity for a man to be among them "as he that serveth." FREDERICK F. JOHNSON, Bishop of South Dakota, Sioux Falls, S. D.

WANTED, for a church in Honolulu, a *locum tenens*, unmarried, for twelve months from November next; probable permanent work afterward. Address the BISHOP of HONOLULU.

WANTED, for the Boys' School in the district of Laramie, a chaplain, unmarried, able to teach classics and history. THE BISHOP OF KEARNEY, Kearney, Neb.

SUPPLY needed September. Good opening, right man. Parish vacant. Address SOUTHERN, care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED—MISCELLANEOUS.

A LEADING Congregational church in a large city in the Middle West is seeking a choir-master and organist. A young man who has had experience in training boys' voices, and capable of taking entire charge of organizing and sustaining a male choir, is needed. Send all particulars in first letter to: F. C., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted for large church in southwestern city. Must be accustomed to music of Episcopal Church and able to handle volunteer choir. Salary \$900.00. Reply to RECTOR, Box 72, Boonville, N. Y.

EXPERIENCED TEACHER wishes position to teach or the care of older children. Miss E. G. CARTER, The Plains, Va.

A GRADUATE NURSE wanted to take charge of an infirmary in a Boys' School. Address INFIRMARY, care LIVING CHURCH, Milwaukee.

POSITIONS WANTED—CLERGY.

A MARRIED PRIEST of life experience, ten years in present place, desires larger field. Thoroughly practical, highest references. C. R., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

ENGLISH gentleman desires post as Organist and Choirmaster. Recitalist and trainer of boys' voices. Good organ and salary essential. Address A. R. C. O., care THE LIVING CHURCH, Milwaukee.

THE WORK AND THE WORKERS.

THE CLERICAL REGISTRY, 136 Fifth Avenue, New York, supplies parishes with rectors and curates at stipends \$600 to \$2,500. Credible records. Prompt service. No supply charges. Unmarried Curates wanted.

ORGANISTS FOR CHURCHES.

EMINENT CATHEDRAL EXPERIENCED ORGANISTS are due to arrive from England this month and following months. Churches wanting superior musicians for September or later write THE INTERNATIONAL CHOIR AGENCY, 136 Fifth Avenue, New York. No supply charges.

UNLEAVENED BREAD—INCENSE.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

PRIESTS' HOSTS: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

POST CARDS: Views of the exterior and of the interior of All Saints' Cathedral, Milwaukee, and of the Bosworth Memorial Hall adjoining the Cathedral. The three cards, 10 cents postpaid, and larger quantities at the rate of 2½ cents each. Address Mrs. C. G. HINSDALE, 309 Farwell avenue, Milwaukee, Wis.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HEALTH AND SUMMER RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING HOUSE FOR GIRLS—NEW YORK.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, \$2.50 per week; including Meals. Apply to the SISTER IN CHARGE.

APPEALS.

CHURCH WORK AMONG DEAF MUTES.

Prayers and offerings to aid the Church Work among Deaf Mutes are desired on the Twelfth Sunday after Trinity, which falls this year on September 3d. REV. GEORGE F. FLICK, General Missionary to Deaf Mutes, 204 East Fifty-fifth Street, Chicago, Ill.

ANNUAL EPHPHATHA REMINDER AND APPEAL.

The Silent Missionary to the scattered thousands of deaf mutes in the South again appeals for help to carry on his difficult and laborious work. The Twelfth Sunday after Trinity (September 3, 1911), known as Deaf Mute Sunday, offers a splendid opportunity to those who love the beautiful gospel story of the healing of the deaf mute young man by Jesus. All offerings will be gratefully acknowledged by (Rev.) OLIVER J. WHILDIN, General Missionary, 1017 Brantly Avenue, Baltimore, Md.

NOTICES.

THE PENSION AND RELIEF OF THE CLERGY, WIDOWS, AND ORPHANS.

During the past year, the Trustees, under the insistent pressure and appeal of numerous Bishops, Clergy, Widows, and Orphans and beneficiaries needing more help because of the increased cost of living, have largely increased the list of pensioners and the amount of pension.

By reason of the diversion of offerings to other lines of clergy relief, not so immediately pressing and the falling off of legacies, etc., the receipts of the General Clergy Relief Fund have not increased as they should and as the Trustees had a right to expect, and unless a goodly amount is received during this summer season the Trustees will approach the quarterly payment to beneficiaries October 1st, with a deficit. It will be necessary to reduce payments, refuse grants, and cut some off entirely. This will be nothing short of a calamity to between five and six hundred worthy people.

Our July quarterly payment to beneficiaries amounted to nearly \$27,000. The October payment will be about the same. We therefore appeal with great earnestness for an offering from you and as large as you can make it.

THE GENERAL CLERGY RELIEF FUND, REV. ALFRED J. P. McCURE, Treasurer. The Church House, Philadelphia, Pa.

GUILD OF THE HOLY GHOST.

PRESIDENT, BISHOP OF LONDON, ENGLAND.

A devotional guild open to communicants. American Branch formed 1910. Send stamp for particulars to REV. F. J. BARWELL-WALKER, Ontonagon, Mich.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., President. GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 290 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.

Full particulars about the Church's Missions can be had from

THE SECRETARY, 281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

PAPER COVERED BOOKS.

GRAFTON PUBLISHING CO. Los Angeles.

Eddyism—Is it Christian? Is it Scientific? How Long Will It Last? By Charles Edward Locke, D.D. Los Angeles, Calif.

PAMPHLETS.

FROM THE AUTHOR

Tobacco: Its Effects. By Dr. Samuel Bailey, Mount Airy, Iowa. Read before the Iowa State Medical Society at Des Moines, Iowa, May 17, 1911.

The Church at Work

BURIAL OF FREDERICK T. MOSS.

THE FUNERAL service of Frederick T. Moss, late assistant editor of THE LIVING CHURCH, was held at All Saints' Cathedral, Milwaukee, on Thursday, August 17th, and included a Requiem Eucharist and the office of blessing the dead. Dean Delany officiated and celebrated, assisted by the Rev. R. H. Baker, rector of St. Edmund's, who read the lesson. The pall-bearers were, for the most part, chosen from the associates of Mr. Moss in The Young Churchman Company, and a floral cross from the office employees was the only floral piece used on the casket. Interment was at Forest Home Cemetery.

CLERICAL VISITORS IN MAINE.

MORE, PERHAPS, than ever of the Bishops and "other clergy" have sought Maine this year for rest and recuperation. Bishop Doane of Albany is at his summer home at Northeast Harbor, Mt. Desert, celebrating and preaching frequently at St. Mary's-by-the-Sea, where his voice has been heard for so many years, and with the work carried on at which he has been from the first so actively identified. Bishop Greer of New York is also at Northeast Harbor, and has preached both

at St. Mary's and at St. Jude's, Seal Harbor. Bishop Lawrence of Massachusetts is, as usual, at Bar Harbor, and Bishop Mackay-Smith at Seal Harbor, while at Winter Harbor, Grindstone Neck, not far away on the mainland, is Bishop Atwood of Arizona. Bishop Edsall of Minnesota, was in charge of St. George's-by-the-Sea, York Harbor, during July. Bishop Harding is at Haven, Bishop Kinsman at Bryant Pond, where he is seriously ill, and Bishop Nelson of Atlanta has been in the state. As for the Bishop of the diocese, Dr. Codman, he is endeavoring to combine work and recreation by visiting, by means of his little steam yacht, his numerous summer chapels, where his sermons attract large congregations and his appeals for aid in his diocesan missionary work meet with a generous response.

Among other clerical visitors to Mt. Desert are, at Northeast Harbor, Dr. Reese F. Alsop of Brooklyn, N. Y., Dr. Louis C. Washburn of Philadelphia, and Dr. Samuel Upjohn of Germantown, the same city; and at Seal Harbor are Dr. William T. Manning of New York and Dr. Charles L. Hutchins of Concord, Mass. At Sutton's Island, hard by, is the Rev. George L. Paine of New Haven, Conn., and at Islesford the Rev. Hubert W. Wells of Wilmington, Del.; while at a camp

on Long Pond is the Rev. L. W. Snell of Jamestown, N. Y. At his summer residence at Bristol, Lincoln county, is the Rev. Henry E. Cotton of Baltimore, Md., and at Damariscotta, not far away, is the Rev. Dr. Edward D. Tibbits of Hoosac, N. Y. Both of these clergymen are caring for the services at St. Andrew's, Newcastle. Dr. Wilmer of Atlanta and Archdeacon Mallory of Milwaukee are at Kennebunkport, Rev. George L. Richardson of Philadelphia at Brunswick, Rev. James E. Freeman of Minneapolis at Sorrento, and dozens of others are scattered at the resorts through the state.

RECUPERATES FROM NERVOUS BREAKDOWN — HUNTS UP CHURCH PEOPLE.

OVERWORK and nervous strain led the Rev. J. C. Ferrier, rector of St. Paul's, Toledo, Ohio, to spend the summer in the far Canadian Northwest. He found a town of Kerr Robert, in the province of Saskatchewan, that is less than a year old, has a population of 700, is on the railway, expects five more railroads within a year, and, like most new towns, has the settled consciousness that it is to be a future metropolis. He also found a "union church" established, which, accord-

ing to its "basis of agreement," was to be administered jointly as a "Protestant church" by equal numbers of Presbyterians and Methodists. Mr. Ferrier was told there were very few English Churchmen in the community; but on making calls generally through the settlement he found sixty confirmed people, and demonstrated that there are more Anglican residents than either Methodists or Presbyterians. He was able to hold services for them and report on the facts to the Bishop of Saskatchewan. Mr. Ferrier returns to his parish about September 1st.

Not many people choose this means for overcoming a nervous breakdown.

PROPOSED MEMORIAL TO MRS. TELFAIR HODGSON.

AN ATTEMPT is being made by the Bishop of Tennessee, as Chancellor of the University of the South, and other friends of the late Mrs. Fanny G. Hodgson, of Sewanee, to raise enough money to create a scholarship, which shall perpetuate her name and memory at the University. She built the beautiful St. Luke's Chapel as a memorial to Dr. Hodgson, and for a long term of years, as Bishop Gailor well says, "the charm of her presence, the nobility of her character, and the hospitality of her home, were unique factors in Sewanee's life, that ought to be specially commemorated." It is planned, therefore, that a scholarship of not less than \$5,000 shall be created, to be known as "The Fanny G. Hodgson Scholarship," the income of which shall be given, on nomination of the Vice-Chancellor and Dean of the Theological Department to one or more students preparing for Holy Orders. Miss Jane D. Sass of Charleston, S. C., will receive subscriptions to this memorial. No doubt many who are familiar with old-time Sewanee will wish to contribute to the fund.

SEMI-CENTENNIAL AT ST. ALBANS, VERMONT.

THE FIFTIETH anniversary of St. Luke's Church, St. Albans, Vt., was happily observed on St. James' day, July 25th. Two services were held, including the Holy Communion, the Rev. S. Halsted Watkins, rector, officiating, and an address by the Rev. W. T. Forsythe of Richford. The Rev. E. S. Stone of Swanton assisted at the evening service. A parochial reception, largely attended, was held in the evening at the parish house. The remaining parish house debt, it was announced, had been paid as a thank offering of a parishioner.

The church was consecrated in 1861 by Bishop Hopkins, assisted by the Bishop of Montreal, the Rev. Dr. Charles Fay being rector, and the Rev. Dr. Wm. R. Nicholson, of Boston, preaching the sermon. Fifteen clergy were present at that consecration. There have been seventeen rectors of this parish since its organization in 1816, and its many friends rejoice in its past and present prosperity.

NEW RECTOR AT GLOUCESTER, N. J.

THE REV. CARROLL M. BURCK, who has recently assumed the rectorship of the Church of the Ascension, Gloucester City, N. J., comes from St. Peter's parish, Denver, Col. He was born in Brooklyn, and afterward resided in Kansas. He was graduated from the Kansas Theological School at Topeka in 1904. He was ordained priest by Bishop Millsbaugh in 1905. Up to the time of his recent coming to New Jersey his priesthood was spent at Salida and Denver. He was an alternate deputy to General Convention from the diocese of Colorado in 1910.

BISHOP KINSMAN'S CONDITION.

THE Bishop of Delaware, who has been ill for six weeks, has had a relapse and is in a

very weak though not dangerous condition. He is not able, at present, to dictate correspondence or even see his letters, and has had to cancel his appointments for August and September.

A WEST CANADA CENTENARY.

INTEREST is generally felt in the approaching centenary of the first landing of the pioneers on the shores of the Red River, to found Old Fort Garry (Winnipeg), and St. Andrew's Church, some miles below, has much historic interest as the oldest church in Canada West. There are many tablets on its walls, erected to the memory of the early pioneers, not the least interesting of these being a beautiful memorial window over the altar to the memory of the "pioneer builder of churches in the West," the Ven. Archdeacon Cochrane, placed there some thirty-two years ago. The old church building and rectory are in a good state of preservation and the latter is occupied by the present rector, the Rev. A. J. Warwick, and his family.

NEW CHAPLAIN FOR MANLIUS SCHOOL.

THE REV. CHARLES H. MCKNIGHT, rector of Trinity Church, Elmira, N. Y., has resigned that position to become chaplain and



REV. CHAS. H. MCKNIGHT.

professor of History at St. John's School, Manlius, N. Y. Mr. McKnight succeeded his father, the late Rev. George H. McKnight, D.D., as rector of Trinity Church.

DEATH OF N. W. SALLADE.

ONE of the most active and best known of the Churchmen of the diocese of Fond du Lac, Mr. Nathan W. Sallade, met with sudden death through a shocking accident on the morning of August 17th. Mistaking a bottle of potassium cyanide for soda, which he had been accustomed to use for stomach trouble, he accidentally swallowed a dose of the deadly drug while in the bathroom at his home in Fond du Lac and died a few minutes later. He was Chancellor of the diocese of Fond du Lac, a member of the trustees of the diocese, the legal advisor of the Bishop, a deputy to the last four General Conventions, and secretary and treasurer of the Fond du Lac Church Furnishing Co. He was also treasurer of the Cathedral and a member of the Confraternity of the Blessed Sacrament. He was the representative of the diocese of Fond du Lac in the executive board of the Fifth Department Missionary Council. In each of these capacities, as in every other branch of Church work, he was thoroughly interested and efficient, and probably the most active layman in the diocese. Mr. Sallade was born in Reedsburg, Wis., in 1870, coming to Fond du Lac sixteen years later. He was graduated from the local high school, and later entered the University of Wisconsin law school, graduating with the degree of LL.B. Mr. Sallade is survived by

his father, W. H. Sallade, and a sister, Mrs. Percy E. Pone.

The burial service was held at St. Paul's Cathedral on Saturday morning, Bishop Grafton officiating, assisted by the Rev. J. F. Kieb of Green Bay, Rev. Doane Upjohn of Plymouth, and Rev. F. W. Merrill of Menasha. The Bishop, who was so deeply moved that he was obliged to be supported by two of the clergy, pronounced the benediction over the body. The remains were taken to Milwaukee for cremation at Forest Home cemetery.

It was only a few weeks ago that the beautifully carved rood beam in St. Paul's Cathedral, a gift from Mr. Sallade as a memorial to his mother, was completed. The beam was a source of great pride to Mr. Sallade, and enclosed in it, in a metal box, are the ashes of his mother. He lived long enough to see the beautiful memorial completely installed.

ROBBERY OF A KANSAS RECTORY.

DURING the absence of the Rev. Dr. Fenn and his family, the rectory of St. John's Church, Wichita, Kan., was recently broken into for the ninth time in six years. The house was ransacked from cellar to attic. Three of the robbers have been captured, and it is hoped that these incessant robberies will now be stopped.

CANADIAN DISASTER FROM FOREST FIRES.

A STRONG APPEAL is made by the Bishop of Moosonee for help in rebuilding, after the late terrible disasters by fire at Porcupine and Cochrane, where there was such sad loss of life. The church at Golden City, which was nearing completion, was completely destroyed, and the church tent also. At Cochrane the church, parish hall, and parsonage with all their contents, including new organ, bell, and other furnishings, are completely destroyed. The misfortune was so tremendous to the settlers (the bush fires coming down and consuming the whole settlement, so that many people were only saved by standing in the lake), that the Church members will be unable to help in rebuilding the church. It will be a struggle to rebuild their own houses. The Bishop says it is particularly to be regretted at Cochrane, because there Church work was becoming well established, and settling down in regular and successful channels.

A SUNDAY SCHOOL INSTITUTE AT THE UNIVERSITY OF THE SOUTH.

ONE OF THE MOST successful attempts at holding a Sunday School Institute in the Church in the South was the gathering which met for this purpose at Sewanee, August 7th to 13th, under the general management of the Summer Extension session of the University of the South, and under the special direction of the Rev. Mercer P. Logan, D.D., rector of St. Ann's Church, Nashville, who also made the opening address on "The Needs of the Sunday School, With Special Reference to the South." One hundred and fifty men and women were enrolled in this conference and institute and fourteen states were represented. The institute was in every way successful, and it was voted to continue it as a permanent organization. It was also suggested that inasmuch as each Missionary Department of the Church in the United States is by canon required to foster the cause of Sunday schools, the Department Council, which meets in Knoxville the middle of October, might do well to recognize this as its permanent Sunday School Institute.

One of the chief speakers of the institute was Miss Mabel Lee Cooper, who is a well-known public school teacher and Church-

woman of Memphis. Her subject was "Teaching Elementary Grades in the Sunday School." Miss Cooper divided her subject as follows: (a) Finding a Way to the Child's Heart; (b) What We Should Teach Infants; (c) The Old Testament Story; (d) The New Testament Story of the Life of Christ; (e) Infant Class Teaching Illustrated. On this last occasion Miss Cooper illustrated her methods by teaching in the presence of the conference a class of little boys and girls who had been invited to come for this purpose.

Professor Albert T. Barret, Ph.D., of the Peabody Normal of Nashville, a man who has given his life to child-study and teaching, spoke each day on "Principles of Teaching," and impressed the conference with the absolute necessity of employing correct pedagogical methods in Sunday school work as well as in the day school. He made a profound impression. Other morning addresses were made as follows: "Sunday School and Theology," Rev. W. P. Du Bose, D.D.; "The Life of Christ in the Sunday School," Rev. Walter C. Whitaker, D.D.; "Teaching the Church Year-Ten Commandments, Catechism, and Prayer Book," Rev. Raimundo de Ovies. In this last address, Mr. de Ovies made a strong plea that we should not forget that in the baptismal office the Church tells us what to teach.

Each afternoon and on Sunday, August 13th, devotional services were held in the college chapel and addresses were made by selected speakers, namely, Rev. John H. Brown, Rev. Troy Beatty, Rev. Francis M. Osborne, Rev. J. K. Finlay, etc. Bishop Gailor spoke on "The Sunday School and Civic Righteousness," and Rev. Edmonds Bennett, D.D., on "Missions of the Sunday School." Each evening a symposium was held in the college library. Such topics as "Adolescence and Religion," "Sunday School and the Home," "Sunday School and the Church," "Child Psychology," were discussed by J. D. Buck, M.D., of Chicago, Rev. H. Boyd Edwards of Cincinnati, Rev. Jas. L. Clark of Chattanooga, the Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina, and Prof. Herbert L. Willett, Ph.D., of Chicago. After the leaders had presented their themes a general discussion and exchange of views followed. Those who attended the institute agreed unanimously that the Church in this section of the South owes a great debt to Rev. Dr. Logan for having set on foot an institution which promises to be of permanent and growing influence for good in the Church in the South.

SUNDAY SCHOOL CONVENTION FOR THIRD DEPARTMENT.

By direction of the Bishop of Maryland, president of the Third Missionary Department, the first meeting of the Sunday school convention of the Department will be held in Philadelphia on Thursday, October 12th. The place for the meeting, with other details, will be stated later on in the Church papers and in the notice to each of the delegates.

PACIFIC COAST CONFERENCE.

THE "International Pacific Coast Conference" have become an annual feature of Church life in the far Northwest. Last year the conference was held in Portland and the year previous in Vancouver, B. C. This year it is to be held in Seattle, September 7th to 10th, and the Brotherhood of St. Andrew is making the arrangements. Among the expected speakers are the Bishops of Oregon, Eastern Oregon, and Olympia, the Rev. Herbert B. Gray, D.D., until recently warden of St. Andrew's College, Bradfield, England, Dean Hicks of Spokane, Rev. C. C. Owen of Vancouver, B. C., Dean Wm. C. Sturgis, Ph.D., of Colorado Springs, C. M. Lovsted, John M. Loekke, E. C. Day, and other leading

Brotherhood men. An unique feature of this gathering will be the community system of living, as all the delegates will be cared for by the Seattle men at the dormitories and halls of the University of Washington and part of the building formerly erected for A. Y. P. E. All the delegates will dine together in one large hall during the conference. Saturday afternoon an excursion will be taken on Lake Washington, and Sunday many of the visiting Bishops and clergy will preach in the Seattle churches. For further information, address G. Ward Kemp, chairman of publicity committee, 432 Burke Building, Seattle, Wash.

CONVOCATION AT MORGANTON, N. C.

THE SUMMER MEETING of the Convocation of Morganton, N. C., Asheville District, was held in the Holy Cross Church, Valle Crucis, N. C. (Rev. Hugh A. Dobbin, priest in charge), August 8th and 9th. Preachers at the various services were the Rev. Walter R. Dye, Rev. William H. Mardin, and Dean Lobdell. In the informal addresses the clergy spoke very highly of Bishop Horner's work among mill operatives, which has been very successful.

COLORED WORK IN BROOKLYN.

ST. BARNABAS' MISSION for colored people Brooklyn, is to have a new missionary in charge. The Rev. Maximo F. Duty of Wilmington, Del., has accepted the post on the appointment of Bishop Burgess, and begins his new work on September 1st. This mission was planted in 1908 by the Rev. George F. Miller, rector of St. Augustine's. It was subsequently placed under the care of the Archdeaconry. At present there is no permanent chapel, a rented store being adapted for Church services. This is inadequate; but money is being collected for the building of a church.

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¶ After being announced for several months, this book will finally be ready for delivery next week. It is an extremely timely work.

"Churchmen sometimes argue," says the author, "that, although economic socialism does not necessarily involve 'rationalist' positions, so many of its supporters are unorthodox that they consider it dangerous to identify themselves with the movement. But it is precisely because the Church of to-day has so largely failed us, that the construction of a socialist philosophy has fallen into the hands of persons alienated from the traditions of Christendom. All the more necessary is it for that handful of Churchmen who value not the dead letter but the living spirit of tradition to come forward and make their own intellectual contribution to the building of the international commonwealth."

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DAUGHTERS OF THE KING PROVIDE A REST ROOM.

A REST ROOM of the Daughters of the King in San Francisco, begun in February, 1909, has grown beyond all the expectations of its founders. The idea is to provide a place in which young women in business offices and in other occupations may eat their lunch in pleasant surroundings, and may at the same time have opportunity for a few moments' rest before returning to their work. It has drawn a large number of girls from the first day of its opening, until now the ordinary number runs between 500 and 600 every day. Twice already they have enlarged their borders; and now they find their present quarters incapable of enlargement to meet their needs. On August 11th the old rooms at 124 Sutter street were closed, and on Monday, August 14th, the Rest Room opened in much larger rooms at 154 Sansome street. The management of this work rests largely with the capable local president of the order of the Daughters of the King, Mrs. S. C. Abbott.

NEW TESTAMENT PROFESSOR AT NASHOTAH.

THE SUCCESSOR to Dr. Easton in the chair of New Testament at Nashotah House will be the Rev. Charles W. Coit, now rector of St. Paul's Church, Windsor, Vt., formerly rector of St. Luke's, Baltimore. Mr. Coit comes from a family of distinguished educators, his father, the late Rev. Henry A. Coit, D.D., having for many years been president of St. Paul's School, Concord, N. H., and obtaining a national reputation in connection with his successful work in that institution, in which the present Mr. Coit was a master for some ten years. Mr. Coit took his degrees at Trinity College and at the General Theological Seminary, and was ordained by the present Bishop of New Hampshire, deacon in 1885 and priest in 1886. He edited a volume of sermons by his father, which was published some two years ago, and has written both in poetry and prose for various magazines.

KENTUCKY CHURCH ROBBED.

GRACE CHURCH, Paducah (Rev. Clinton S. Quinn, rector), was recently broken into and robbed of its altar vases and other brasses. Other minor articles were taken from the vestry room, including some clothing belonging to the rector. So far as has been reported, the guilty person or persons have not been caught nor the stolen property recovered, though the matter was immediately reported to the local police.

Mr. Quinn has returned from a month's vacation spent with his wife and baby at Ocean City, N. J., and also with relatives in Louisville.

PARISH HOUSE FOR NEW BEDFORD, MASSACHUSETTS.

ST. ANDREW'S MISSION, New Bedford, Mass. (Rev. Middleton S. Barnwell, in charge), has broken ground for a parish house. It is to be complete in every way, with dining and reception hall, kitchen, class rooms, study, and large auditorium having a capacity of over four hundred. These improvements will cost \$6,000, and the building will be ready for use about November 1st.

NEW CHAPEL PLANNED IN NEWARK.

THE NEW CHAPEL for St. Mark's mission at Ridge street and Heller Parkway in the Forest Hill section of Newark is now well under way, and will be ready for occupancy about November 1st. The main auditorium will be on the ground floor, and the basement (because of the slope of the ground) will be well lighted and used for the Sunday school and guilds. The new building will be

a unit of a larger plant, and will cost \$12,000.

The new work was begun in the summer of 1909 by the Rev. Rowland S. Nichols, rector of St. John's Church, Woodside, Newark, and services were held in a private school-house on Parker street. It was then known as the mission of the Transfiguration. On becoming an organized mission of the diocese the name was changed to St. Mark's. Services are suspended for the summer, but will be resumed in September in Miss Pound's school house on Parker street. In November the congregation will move into the new church. This will be handsomely fitted up with the latest and best equipment. The building will be finished in stucco and will seat about 200.

VACATION BIBLE SCHOOLS IN BOSTON.

UNDER the leadership of the Rev. Frederick B. Allen, of the Episcopal City Mission, a vacation Bible School has been undertaken in Boston with encouraging results. St. Andrew's Church, in Chambers street, in the west end, where services were formerly held under the auspices of Trinity Church, has been utilized and about 100 boys and girls each day are instructed in brass stamping, rug making, and basketry, and at the same time in simple Christian teaching. Girls also are instructed in kindergarten work.

There are other similar schools in other parts of the city, and forty teachers are employed. The work has proved very popular thus far.

REST HOUSE FOR COWLEY FATHERS.

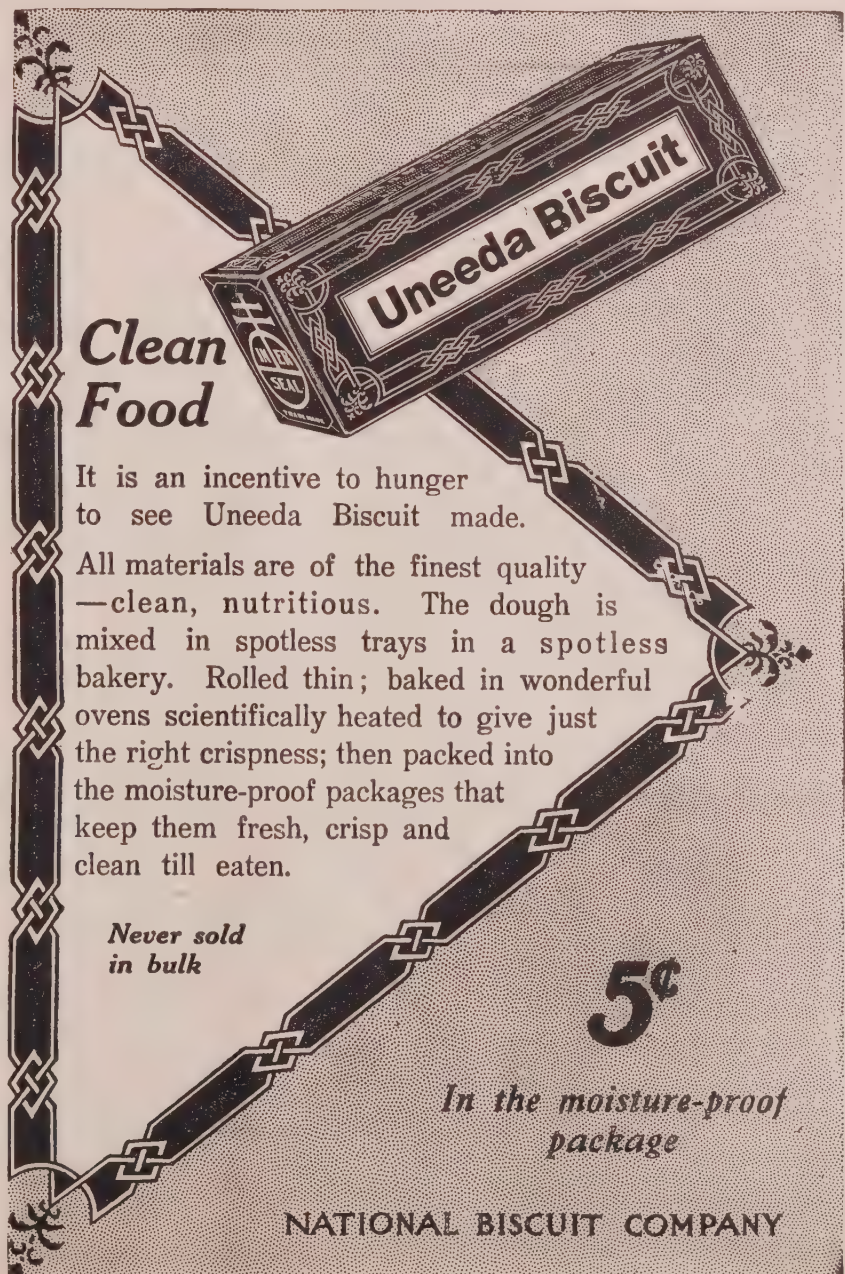
ON SEPTEMBER 11TH the Cowley Fathers will dedicate a new rest house which is being built for their use at Foxboro, Mass. The opening will be in the nature of a retreat, which will continue four days, conducted by the Rev. F. C. Powell, S.S.J.E., who is now on his way from England, whither he went early in July. The building occupies a plot of land adjacent to the children's farm and convalescent home, to the erection and maintenance of which the Rev. Fr. Field has devoted much of his time. The house will contain a large common room, an open-air refectory, and a kitchen on the ground floor, and on the second floor there will be individual apartments, guest chamber, and a small chapel.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Summer Appointments.

THE CLERGY supplying in Atlanta for August are the Rev. W. S. Poynor of Columbia, S. C., at St. Luke's; the Rev. G. L. L. Gordon of Cartersville, at the Cathedral; the Rev. Herbert T. Woodward at All Saints', and the



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Rev. Russell K. Smith at the Holy Comforter. Bishop and Mrs. Nelson are spending a few weeks on the coast of Maine. Dr. C. B. Wilmer and Mrs. Wilmer are at Kennebunkport, Maine, the Rev. W. W. Memminger and Mrs. Memminger are at Flat Rock, N. C., Dean Pise of the Cathedral is at Aquone, N. C., the Rev. John D. Wing is in Washington, D. C.

The Rev. C. B. Sturges of Cuba is spending his vacation in Atlanta. He is accompanied by his wife and daughter.

BETHLEHEM.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

New Organ for Reading.

CHRIST CHURCH, Reading, which since the new incumbency has much enriched its chancel appointments and its type of worship, is about to replace its out-of-date two-manual tracker organ with a modern electric action, three-manual of some thirty speaking stops and some forty-odd combination pistons, couplers, and other mechanical accessories. The contract has been given to the Austin Organ Co. of Hartford, Conn., and the installation of the organ will be in the early fall. Though this new instrument is not by any means the largest in the diocese, it will be tonally and mechanically one of the most beautiful organs in the diocese, and it will be a grateful aid to the fine choir of Christ Church. The organ will be divided, on either side of the chancel, with detached console.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

"Altar Day" Service—The Bishop.

A WOMAN'S AUXILIARY Altar Day Service is an annual feature on or near the feast of the Transfiguration, with an offering taken for the placing of altars in missions in the diocese. This year the service was unusually well attended, and the offering was so large as to warrant the Auxiliary in undertaking to place altars in two missions. One of these will be in the new All Saints' mission, Elmhurst; the location of the other has not yet been decided. The service was on Monday, August 7th, in St. Luke's Church, San Francisco. The celebrant was the Bishop of Sacramento, assisted by Archdeacon Emery. The sermon was by the Bishop of Kansas City, and the priest in charge, the Rev. R. L. McFarlane, assisted in the service. An informal business meeting was held at the close of the service.

THE BISHOP of the diocese is expected to reach San Francisco on or about August 25th, and arrangements are being made for a general reception to be tendered him on Thursday, August 31st, in the ballroom of the Palace Hotel.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Home Proposed for Church Workers—Progress on the Cathedral—Gift to St. Thomas'.

THE FUND of the Sisterhood of St. John the Evangelist for the purchase of a home for Church workers amounts to \$1,020 and further contributions are earnestly requested. In the autumn after associates return from their summer outings a meeting will be held to devise ways and means to increase the fund, which has been placed in trust in the hands of the Bishop and Chapter of the Cathedral to provide a home for the Sisterhood and for those who may join them in the work of the Church in the diocese of Colorado.

THE WORK on the Cathedral is progressing rapidly, for the insurance company that has proffered a loan of \$80,000 at 3 per cent for ten years, requires that the building shall be finished by the first of October; so all departments of the work are being pushed with the utmost vigor. The April Pledge Sunday

How a Mother Brought Her Daughter To Disgrace

She was a careful mother, too, or believed she was: of good family and social position, and the girl was what we call "a nice girl." Yet, the mother awoke one morning amazed to find "her girl" in jail and disgraced. The girl was as astonished as was the mother.

And the author says, who tells the story: "Thousands of mothers are doing exactly for their girls what this mother did, only they don't know it." But they should know it, and it will surprise many a mother to read how she *is* doing it.

It is a graphic story, true to life, forcibly told, and with a ring in it that strikes no uncertain sound.

Read it in the September LADIES' HOME JOURNAL.

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It is in the September LADIES' HOME JOURNAL.

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gave \$1,239 toward the Cathedral building fund. The Cathedral Aid Society last year furnished \$2,319 to the same fund and the congregation of the Cathedral church contributed last year for all purposes no less a sum than \$30,000.

At St. Thomas' Church, Denver (the Rev. J. Wallace Ohl, rector), there has recently been placed on the altar a set of six handsome brass office lights, the gift of Dr. and Mrs. Beaton, and with these and other memorials and thank-offerings the altar becomes complete in all its appointments.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Denison Rector Resigns.

AS ALREADY stated, the Rev. C. R. D. Crittenton is retiring from the rectorship of St. Luke's Church, Denison, in order to accept a post as general missionary. In a series of resolutions adopted by the vestry in connection with his resignation, that body places on record the fact that "during his rectorship the finances of the church have been materially increased, improvements have been made on the church building and the parish hall has been materially improved and enlarged. Mr. Crittenton is a loyal Churchman, true to the best practices and customs of this historic Church. He is a man of liberal education, and is a speaker of more than ordinary ability."

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

New Chapel for St. Mark's, Louisville.

A PERMIT has just been issued by the city building inspector to St. Mark's Church, Louisville, for the erection of a one-story frame chapel which is to cost \$3,000. It will be used for Sunday school work and possibly other purposes. The rector, the Rev. Richard L. McCready, being away on his vacation as stated in these columns last week, further particulars could not be ascertained.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Diocesan Progress—Death of Mrs. Drury and of Captain Howard—Vacation Bible School.

THE JOURNAL of the 128th annual convention of the diocese has just been issued, somewhat earlier than usual. Among its contents, the reports of the committee of diocesan missions, the committee on Domestic and Foreign Missions, the Social Service committee, and the trustees of the Cathedral Foundation, are of special interest and value. An appendix contains the valuable addresses of Bishop Murray, Mr. Joseph Packard, and the Rev. H. E. Cotton, delivered at the Bishop Paret memorial service on the evening preceding the convention. A glance at the summary of statistics shows that, compared with those of last year, there are fourteen more "places of worship," and large gains in the number of baptized, especially of adults—with, however, losses in the number of "souls," the number of confirmed, and the total number of communicants. There has also been a loss of Sunday school officers and teachers, with a very slight gain in the number of pupils. There is a gratifying gain in the amount contributed for the Convention Fund, for Superannuated and Disabled Clergy, and for Education for the Ministry. There is also a large increase in contributions for diocesan missions, but most gratifying and encouraging of all is the gain of nearly \$5,000 for foreign missions, and of more than \$2,000 for domestic missions.

MRS. MARY ELEANOR DRURY, wife of Mayor James W. Denny, a prominent lawyer and Churchman of Baltimore, died suddenly on August 10th at Atlantic City, N. J., where she was spending the summer. For many years Mrs. Denny was prominently identified

with St. Peter's Church, Baltimore. She was particularly interested in St. Peter's Orphan Asylum, of which she was secretary, and in the Ladies' Aid Society, of which she was the treasurer. The funeral was held on August 12th from her home in Baltimore, Bishop Murray officiating, assisted by the Rev. Edwin B. Niver, D.D., of Christ Church, and the Rev. Edgar H. Dickerson of Willow Grove, Pa.

CAPTAIN JOHN EAGER HOWARD, grandson of General John Eager Howard of Revolutionary fame, and grandson, also, of Francis Scott Key, author of "The Star Spangled Banner," died at the home of his nephew in Baltimore, August 15th. Captain Howard, who was a veteran of the Civil War, and 84 years old, had for some time been in poor health and for several weeks had been under treatment at the Church Home and Infirmary. On August 12th, when, it is believed, he was temporarily deranged, he shot himself in the head, and died as the result of this wound. The funeral took place on August 17th, the Rev. Edwin B. Niver, D.D., of Christ Church, officiating.

THE COMMENCEMENT exercises of the Daily Vacation Bible School, which for the past six weeks has been conducted in the parish house of St. Andrew's church, Baltimore, were held in the evening of August 10th. Mr. H. D. Blair presided and prizes were awarded to winners in different studies, and for general efficiency.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Summer Personals.

THE REV. THOMAS S. CLINE, one of the staff of clergy at St. Stephen's Church, Boston, has returned from a summer's trip abroad. A part of his time was spent at Oxford, where he met a number of American clergy at the summer school. Another Boston clergyman abroad is the Rev. Frederick W. Fitts of St. John's Church, Roxbury, who was to have returned earlier, but his plans for the return trip were interrupted by the great dock strike at Liverpool, which makes his homeward trip later than he had wished. The Rev. Thomas C. Campbell, rector of St. John's Church, Jamaica Plain, who has been at Chester, N. S., since the latter part of June, will resume his parochial duties the second Sunday in September. The Rev. George J. Prescott of the Church of the Good Shepherd, Boston, is spending the month of August at Nahant.

THE REV. MILO H. GATES of New York has been a guest of friends at Cohasset, of whose Church, St. Stephen's, he formerly was rector until accepting a call to New York.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Father Huntington in Cincinnati—Sunday School Among Consumptives.

THE REV. FATHER JAMES O. S. HUNTINGTON of the Order of the Holy Cross directed a retreat for the Sisterhood of the Transfiguration beginning on the Ninth Sunday after Trinity and lasting until the following Thursday morning. Father Huntington is also to be one of the speakers at the Lenten noonday services in Cincinnati next year and will hold the three hours' service on Good Friday in the Cathedral.

A SUNDAY SCHOOL has been organized at the Branch Hospital for Consumptives of the city of Cincinnati under the care of Miss Lamb, the head nurse, and with the assistance of the City Mission Society. There are many children in the institution fighting against the white plague. A service is held at the hospital under the auspices of the City Mission Society every Friday.

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MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Janesville Choir in Camp.

DURING the two weeks following the Fourth of July, Archdeacon Willmann of Trinity Church, Janesville, together with his choirmaster, Mr. Harry Ranous, and the boys of the choir, were in camp at Mirror Lake, Delton, Wis. They brought their choir vestments, and on the Sunday they were in camp, sang the Communion service and the hymns at Evening Prayer in the small mission of the Church of the Holy Cross. This is the only opportunity the congregation at this place has during the year of hearing the service sung. The same thing was done a year ago, and both times the kindness of the priest, choirmaster, and boys of the choir was much appreciated.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Dr. Hopkins in the Diocese.

ONE OF THE Chicago clergy, the Rev. Dr. John Henry Hopkins, has been enjoying his vacation at Westerly, Grand Isle (in his native state) by a series of very successful services he has held in the hotel parlor, and in a spacious grove. They have been largely attended by summer visitors and the island people.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

New Church for St. Agnes'—Personals.

A CHURCH building for St. Agnes' Chapel has become an immediate necessity, and attractive plans have therefore been provided for the building of a suitable church. Negotiations are also under way for a different and better site whereon to locate the new church. Over \$1,200 is already on hand, but \$2,000 more will be needed within the next three months. The Rev. C. W. Whitmore is the vicar of St. Agnes'.

THE REV. GEORGE F. DUDLEY, rector of St. Stephen's, has been quite sick, and still is, though improving. His services were taken on Sunday, August 13th, by Archdeacon Hobbs of Kansas, and on the 20th by the Rev. Charles H. W. Stocking of Philadelphia.

MR. WILLIAM B. DENT, president of the Washington Brotherhood Assembly, is conducting services at Glen Echo, Md., during August.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Missionary Progress.

IN THE COURSE of visitations, many of them on virgin soil for the Church, Bishop Thomas has been much impressed with the zeal of the good people in Atlantic City, Wyo. He has promised to help them build a church, as the school house now used is not large enough to hold the usual congregations. The men volunteered to erect a building 20x50, and already funds are in hand to pay for the lumber, so that there is a possibility that the church may be built this year.

A BELL for the church in Hudson is now hung, and the bell for the church at Milford is ordered, and may arrive in a few weeks. In both these places our Church is the only place of public worship.

CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

ARRANGEMENTS are well in hand in Winnipeg for the reception of the delegates to the Woman's Auxiliary Triennial, meeting there the last week in September. Western hospitality is well known, and provision for hospitality for the delegates has been amply

made, including all the life members on the general board.—THE RUPERT'S LAND Woman's Auxiliary has decided to continue the maintenance of Dynevor Indian Hospital.

Diocese of Quebec.

ARCHDEACON BALFOUR, who has been so long absent in Europe for the benefit of his health, is now sufficiently recovered to return home.—THE DIOCESAN annual meeting of the Woman's Auxiliary is to be held in the autumn this year, on the 25th and 26th of October. It has been decided to ask the general board to hold the next triennial meeting for the whole Dominion in Quebec. This will be in 1914, as the meeting for the present year is in Winnipeg.

WORK HAS BEEN commenced on the new belfry of St. George's Church, Little Metis. The bell has been purchased and is ready to be placed in position as soon as the tower is finished. Principal Parrock, of Bishop's College, Lennoxville, took the duty for the month of July and the Rev. E. Roy is taking it for August. A large number of the summer visitors at Little Metis, which is a seaside resort on the Lower St. Lawrence, attend the services at St. George's and subscriptions to the various diocesan funds are well kept up.

Diocese of Athabasca.

THE SUM of £1,000 has been granted by the council who administer the Archbishop's Fund for the purchase of sites in the Peace River district. As the country is being so rapidly settled the diocesan authorities are anxious to secure land for church buildings while it is still possible to obtain it cheaply. Amongst the members of the council appointed by the Archbishops in England, to administer, are both men and women who are greatly interested in Western Canada. Many of the clerical members have lived and worked in the Dominion and have a thorough knowledge of its needs. The office of president of the fund is shared with the two English Archbishops by the Archbishop of Rupert's Land.

Educational

UPON the recommendation of Bishop Partridge, Miss Naide, native graduate of the Japanese High School of Osaka, Japan, is to enter St. Mary's School, Knoxville, Ill., in September as a student. The application was accompanied by very flattering tributes to the widely known reputation of the institution. There have been extensive repairs and improvements made at St. Mary's, and the principal, Miss Howard, has remained in Knoxville throughout the summer for the purpose of supervising the work both there and at St. Martha's. The general building operations at St. Martha's School are nearing completion, so that pupils will be received on September 6th as announced, and recitations and other school work will begin the following day. The grounds and equipment have been greatly admired by numerous visitors who have visited the new institution of late. One of the earliest applicants received is from the West Indies, the small sister of a former St. Mary's girl. Other pupils registered are from widely separated areas of the country.

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CANADA.

News of the Dioceses.

Diocese of Rupert's Land.

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